

**AFTER  
DEATH  
WHAT?  
THIS PAPER  
TELLS YOU**

SPIRITUALISM'S PICTORIAL JOURNAL

# THE PSYCHIC OBSERVER

**TRUTH  
FOR  
AUTHORITY  
NOT  
AUTHORITY  
FOR  
TRUTH**

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## YOUR COSMIC BANK ACCOUNT

Do You Have A Tidy Balance  
—OR—  
Are You In The "Red"?

Only when you replace all human desires with their  
Divine counterparts will the key be fully revealed  
to you.

This paradoxical process of losing  
oneself to find oneself is painful  
and full of travail . . . but all  
exiles must experience it.

By

**Mary G. Kerber**

3111 East Colorado St. No. 46  
Pasadena (8) California

If someone were to inquire if  
you knew the balance of your  
*Cosmic Bank Account*, you would  
probably look surprised and answer  
that you did not know. And you  
might add that you were not aware  
of such an account.

Perhaps if it were referred to  
as a Record Book, it would sound  
more familiar; or you may have  
heard it compared to an Endless  
Scroll. But whatever name one  
may care to give it or in what  
manner one wishes to visualize it,  
such an account or record exists  
for everyone. All thoughts, words  
and deeds set into motion cosmic  
vibrations which automatically  
make a record of them.

And the most secret thoughts  
and clandestine actions of mortals  
are no exception to this Law. Also  
included in the entries are those  
things — both great and small —  
which are left undone. These  
obligations may prove to be the  
strongest and most restrictive  
bonds in following embodiments.

### Statement of Account

At the appointed hour, the soul  
is released from its lowly house of  
clay in this world of maya and  
rises to that particular sphere of  
reality he has earned the right to  
enjoy through his life on earth.  
Then a Statement of Account is  
presented to the individual. No  
doubt, some of the entries will be  
a rude shock. For the laws of  
men are not always those of God,  
and the precepts of Christianity  
may at times be perversions or  
distortions of the Universal Laws.

Things which the person be-  
lieved perfectly permissible are  
now revealed to be debits. How-  
ever, a pleasant surprise may be  
in store for the individual when  
he sees the substantial credits en-  
tered in his account as a result of  
entirely unselfish acts of kindness  
and love, which he may not even  
remember doing.

The workings of the delicately  
balanced Laws of Cause and Ef-  
fect are so complex and intricate  
that they are not easily under-  
stood by human intelligence.

Only when the consciousness tran-  
scends the limitations of the third  
dimensional world and enters the  
realm where time is not, can one  
conceive in some small measure  
the wonder and justice of the  
Laws which govern the Universe.  
Since these Laws never change  
and are the same for all, they are  
truly just.

### Cause and Effect

Knowing this we need not look  
resentfully at another and com-  
plain bitterly, "He does many  
wrong things, but does not seem  
to be punished for them." Though  
the boomerang of Effect may take  
longer to return, be assured when  
it does arrive, the force will be  
devastating in direct proportion  
to the gravity of the misdeeds.

And we do not always know the  
mental conflicts which may even  
now be torturing that individual,  
though he may cleverly hide the  
fact from the world behind a  
mask of self-satisfaction. With the  
assurance that no transgression,  
great or small, goes unpunished  
we can devote our undivided at-  
tention to our own conduct. Pluck-  
ing out the weeds in our garden  
will be an undertaking of such  
proportions that we will have  
no time to criticize or judge  
others.

### No One Goes Alone

Although our highest duty is to  
the Godhead within us, we do  
owe a certain debt to our fellow-  
men. For indeed, "There is a  
destiny that makes us brothers;  
no one goes his way alone." How-  
ever, we are not so much our  
brother's keeper as we are his  
helper. There are always some  
below you on the Stairway to the  
Stars, who need your help and  
encouragement.

And ahead of you are those  
who have once known the mingled  
anguish and joy of the step upon  
which you are standing, and are  
ever willing to reach down and  
aid you to climb higher. Other  
mortals may offer this help, or it  
may come from the Wise Ones in  
the world of reality, who are al-  
ways ready to give assistance to  
those on earth who seek it.

These wise and loving Masters  
and Teachers also instruct the  
soul after it has thrown off the  
limitations of the cumbersome  
mortal form. Because these Elder  
Brothers have traversed every  
painful step of the way, have lived  
deeply and fully, they understand  
with Divine Compassion all the

Going to London's  
Centennial?

meet

**Ralph Rossiter**



Psychic Observer

Ralph Rossiter, secretary of the  
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largest Spiritualist organization in  
London.

problems we face. For no one  
can really understand something  
until he has actually experienced  
it.

### Laws Govern Mistakes

In times of pain we all cry out  
in desperation for someone who  
understands our suffering. This  
need is one of the deepest and  
most urgent yearnings of the hu-  
man heart. Counsel and under-  
standing are given to all who sin-  
cerely desire to learn from their  
past mistakes. For to these Great  
Ones who have transcended the  
personality with all its weak-  
nesses, there is no greater joy  
than to assist another to do like-  
wise.

Using the past life as a text-  
book, these Elder Brothers give  
instructions to the student. This  
period of education varies with  
the individual, and many complex  
considerations enter into its de-  
termination. The length and kind  
of life the person lived on earth  
is a prime factor.

### We Choose Our Way

If the life was a long and full  
one, then many years—sometimes  
hundreds — are required for a  
complete review, study and assim-  
ilation of the lessons learned in  
that life, and to receive a thor-  
ough knowledge of the Laws  
which govern mistakes which  
were made. Or this instruction  
may be condensed into a compar-  
atively short period, so the in-  
dividual may be allowed to re-em-  
body at a time which will be es-  
pecially advantageous to his devel-  
opment.

And in certain instances, souls  
will volunteer to return at a par-  
ticular time not only to fulfill

(Continued Page 4, Col. 1)

## WILL SURVIVAL EVER BE PROVED?

What We Need As Scientific Evidence

*By Ronald Emerson,  
M.A., B.Sc.*

Survival of the human soul is a fact that some of us know,  
in the same immediate manner as we know of love or hate.

But is there scientific proof? Scientific evidence claims  
to be direct evidence. Much of it is in fact entirely impersonal.  
Much rests upon the dual basis of (1) experience and (2)  
reasoning about the experience.

We cannot base our evidence  
for survival upon the Platonic  
method of induction from uni-  
versals nor upon the opposing  
Aristotelian method of analysis  
of innumerable physical facts,  
followed by classification and de-  
duction of forms and formulae,  
the initial method of modern  
science. We have not got the ma-  
terial, sufficient to provide un-  
deniable evidence in physical  
form. It remains, then, to ascer-  
tain whether circumstantial evi-  
dence will suffice.

### Secondary Proof

In English law—tangled and  
confused though it is, and entirely  
lacking in any systematic Code  
of juridical principles, such as the  
Code of Justinian or the Code of  
Hammurabi or the Code Napo-  
leon, or even the most modern  
Code of Law of USSR—there are  
"rules of evidence," which help  
litigants to know what will be  
accepted as real evidence, and  
what will be rejected.

We cannot take space to ex-  
plain these rules at length; but  
briefly the facts must be stated  
in court by some person who has  
personal knowledge or experience  
of these facts; and all "hearsay"  
is ruled out. It is of immense in-  
terest, therefore, to learn of a  
book concerning experimental  
telepathy, which contains a full  
array of evidence that would be  
accepted by any modern law  
court.

It is important because the con-  
tacts obtained, through a medium,  
from souls of departed persons,  
are manifested in a very similar  
manner. What is often lacking is  
the secondary proof, or the sup-  
porting evidence of external cir-  
cumstance, which corroborates  
the principal facts alleged.

### Geographical Evidence

Now the facts of history (facts  
in Time) and the facts of geogra-  
phy (facts in Space) are all based  
partly in first-hand evidence  
(often by deduction) and in  
first-hand experience. None of us  
can "return in time" to view  
events of past history. We obtain  
the web of event and counter-

event by a huge mass of inter-  
relevant deduction.

The evidence is certainly based  
on present "solid facts," such as  
remaining buildings; and art  
works, etc., of every kind. Though  
each one is necessarily changed,  
they can still support a rational  
story. But historical events are  
never known in full, even in our  
own day. We are still in greater  
ignorance about what happened  
(especially in enemy countries)  
during the recent war, than about  
what happened in the French or  
Russian Revolution.

When we come to geographi-  
cal evidence, we find that a dif-  
ferent variety of fact is now ob-  
tainable. The surface of Britain  
is scaled in Ordnance maps and  
in immense detail. The amount  
of evidence on maps that can be  
co-related by personal experience  
is necessarily small; but every  
motorist knows he can "rely on  
good maps"—and that he will  
really find a Grade A road where  
one is marked. This is circum-  
stantial evidence, supported by  
partial experience.

### Phenomena As Evidence

We may tend "to believe," by  
seeing an immense array of cred-  
ible evidence, such as a map and  
guide book to America (if we  
have not already been there). We  
know people who have been and  
returned. We can write there and  
get answers. How much of this  
kind of evidence is obtainable  
about the Beyond? The answer is  
that circumstantial evidence has  
always existed, and continually  
extends, but that it must come  
finally to personal experience for  
a solid conviction.

I have already suggested that  
phenomena, resultant upon care-  
fully conducted experiments in  
telepathy, can provide evidence—  
by analogy—of soul survival. The  
problem is stated: If two minds  
(or souls) of persons both now,  
living, can communicate intelli-  
gibly over a distance, why cannot  
two minds (one soul incarnated  
and one passed on) also commu-  
nicate over the new "distance" or

(Continued Page 4, Col. 5)



# The Anatomy of MIRACLES

To know and understand the mechanics of an event is the first step in gaining control over it. A vast and important field for research is open to those who are not afraid of being "unfashionable" in their activities.

The real question as to what consciousness may be is not one for science.

By

**Felix J. Frazier**

History records many instances in which physical ailments, ranging all the way from fractures and malformations to disturbances of the mental and physical states, have been either cured or alleviated by the intercession of nothing more tangible than a belief, a state of "faith," an ecstasy, or some similar function or attribute of consciousness.

These cures, it seems, may even be due to such states of mind or consciousness existing in a person, or group of persons, other than the sufferer. The fishbeliever the sceptic, even the scoffer may thus unexpectedly be cured or benefited by an agency to which he seemingly in no way contributed.

## Our Lady of Lourdes

While the history of most of these cures is distinctly cloudy, there nevertheless remains a number competently observed for which an accounting in terms of the known world has not been made. (\*) Many credible reference sources exist. The *Lourdes Medical Commission*, for instance, has a file of fully documented "cures" performed at the *Shrine of Our Lady of Lourdes*, a Catholic institution. Prior to the religious economy, this commission diagnoses the ailment from which the supplicant—whose case it has been decided to observe—is suffering.

This diagnosis is governed entirely by the X-ray, the test tube, the microscope—in short by the methods of science. When completed, the supplicant "takes the cure." Later, he is again examined. Often, and in cases covering many ailments, some of which are considered incurable, it is found that he actually is cured.

## Medical Commission

The integrity and competence of the *Lourdes* examinations are not questioned. These cures are facts and need no explanation of ours to justify their existence. They are, and this is independent of anything we may either think or believe.

The careful work done by the *Lourdes Medical Commission* is unfortunately a conscious exception to the mass of incompetently observed and highly questionable evidence in the historical record. Much of this nebulous material has condensed into set beliefs which lie at the foundations of our religions, as well as innumerable cults and sects—variations on the old themes—which have taken such hold on our minds, hearts and emotions.

Underneath all these phases of

the religious attitude, the faith or miracle cure plays its *basso ostinato*. Without it, religion would lose one of its fundamental harmonies—one of its mighties appeals.

Aimee McPherson

The faith or miracle cure is not confined to any creed, cult, race, or period. The savage's totem pole, "Science and Health with key to the Scriptures," the crucifix, beads and rosary, not to mention the bones of the Prophet—all are focal points for its administration. Even the late *Aimee Semple McPherson* and the Full Gospel claimed their share of this universal panacea. Both the Christian Science Church and the Lourdes Commission have an imposing documentation behind their respective faith cures. (\*) Similar claims exist throughout the entire range of religious experience.

If the Ecquimaux and the African, the Mohamedan and the Christian, the religious frauds and quacks, the commercial nostrum mongers and the "hex" claims dispensers—if all can show positive results, it should be obvious even to the faithful that the faith or miracle cure is not necessarily a matter of religion and not a miracle.

## What "Realization" Is

Science, certainly, grants no miracles and has few dealings with religion. It can only regard such events as facts and endeavor to fit all facts into some known department of the cosmic universe, that world of reality which some few feel to be large enough to include all existence.

Disengaging our thought from the

(\*) Foote Note: Dr. Vallet, President du Bureau des Constatations Medicales, Lourdes, Hautes Pyrenées, France, has built up an immense file of authenticated cases of cures.

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starry infinitudes of religious speculation—"realization" some call it—let us view this phenomenon from the angle of science and the laboratory. Science—both speculative (deductive) and empirical (inductive)—is not so grossly "material" and esthetically unimaginative as many critics—particularly the untrained "mystic"—seem to feel.

## Religious Trappings

With such outstanding scientific leaders as *Sir James Jeans* observing that this universe appears to follow the design of a great Mathematician, and *Sir Arthur Eddington* speculating on the possibility of all matter being a form of thought, not to mention young *Professor Dirac's* astounding departures from mathematical conventions—with these and many other stars in the firmament of modern science leading the way, some of us lesser devotees of the Muse of Rigorous Thought feel free to employ postulates and arguments which even a generation ago would have carried but scant conviction.

Today we realize that this world of our common experience is anything but the kind of place which formerly—even a generation back—it was imagined to be. Yes, there is room in it even for the faith cure!

From this angle, then, these cures lose their religious trappings and become events or happenings in the real world. Can they be related to other happenings, or groups of happenings, and if so how may they be fitted into the mosaic of human experience and scientific observation?

## No Direct Evidence

A postulate, which those who support the "mechanistic" theory of life may not concede, is needed. This postulate asserts that matter and consciousness, while seemingly inter-dependent and inter-reacting, are nevertheless two individually distinguishable concomitants of the world of reality.

Human and sub-human (animal, plant, (\*) etc.) consciousness are the only forms of consciousness for the existence of which science has so far been able to obtain any direct evidence. These forms of consciousness are invariably associated with, and seemingly depend upon, forms of matter.

Whatever the ultimate and absolute nature of matter and consciousness may be—science in its conventional sense institutes no inquiries into the nature and meaning of the "ultimate" and the "absolute"—no direct evidence of an accredited nature exists today to support the theory that the one may exist without the other.

## Universal Evidence

Whether or not direct evidence exists or can be discovered for the independent functioning of matter and consciousness, is not german to the subject. All that is necessary here is the postulate that both, wherever encountered, function in a manner which completely distinguishes the one from the other.

Limited by a very narrow temperature range, the phenomenon of consciousness manifests itself in connection with a general category of highly complex and innumerable molecular structures in the carbon-hydrogen "chain" which we call protoplasm. Elements other than carbon and hydrogen—so far, ninety-two—and the complex molecular structures resultant upon their chemical combination, play but a secondary part in the physical components—granted that there be any other—of consciousness. To these facts we have direct, indeed universal evidence.

## Not Mere Faith

With the every-day manifestations of consciousness we are all familiar. But what other evidences or manifestations of consciousness exist? For instance what can be inferred from the observation of certain lower forms of protoplasm? Here we come upon a fascinating series of inferences which can be drawn from the behavior of many of the lower structures.

And these inferences lead us to a starting point—other than that of religion or mere faith—from which we can strike out into new territory where we may hope to find if not an explanation at least a scientifically describable mechanism wherewith to bring this phenomenon of the faith or miracle cure closer to the boundaries of that which

## EDUCATOR-AUTHOR



Psychic Observer

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He has experienced many phases of physical mediumship and has sat with and tested the mediumship of *William Cartheuser*, noted direct-voice medium of Lily Dale, N. Y. and Hollywood, California.

On many occasions, he has collaborated with *Hereward Carrington* when conducting meticulous tests of psychic phenomena.

is not only observed but also understood.

New ground can only be surveyed from bases already established, and a step in the right direction will have been made when analogous phenomena in nature will have been disclosed.

## What Protoplasm Is

Consider, for instance, what happens in the cocoon or chrysalis. A fairly complex protoplasmic structure, such as the caterpillar, spins a fine thread and weaves it into a tight little surrounding bag. This accomplished, chemical action—for lack of a better term—takes place, and the caterpillar becomes "dissolved" into an undifferentiated homogeneous mass of protoplasm. (\*)

The highlight, form the point of view of this argument, is summed up in the words *undifferentiated* and *homogeneous*. They convey a prodigious meaning, fraught with the most significant implications, yet so far but little emphasis seems to have been laid upon them. By these terms we mean that all parts of this structure are now exactly alike to all other parts. Thus, we may say that the contents of a glass of water is undifferentiated and homogeneous. One molecule is exactly like another.

## How To Determine

With respect to this cocoon or chrysalis, for instance, the most painstaking and expert examination has failed to discover any qualification whatever which can be applied to these terms. One part is exactly like another part, and, once the molecular constituency

(\*) *Gustave Geley's* "From the Unconscious to the Conscious" is an excellent development of this part of our thesis.

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of the protoplasmic mass has been established, no more can be said.

Methods of determining this fact are highly accurate. With the modern microscope, we can observe an object as small in diameter as the particular light-wave (from the ultra-violet to the infra-red) with which it is illuminated. While the filterable viruses, for instance, are smaller than any visible light-wave width, other methods of analysis, both chemical and spectroscopic, go still further into the minutiae of the ultra small.

## Natural Phenomena

But whatever methods are used, and however thorough the examination may be, these terms still stand without any qualification. Each part is like every other part, and that is that.

The phenomenal aspect of this situation, however, is that after a certain length of time this undifferentiated mass become differentiated, and there ultimately emerges a butterfly—a creature as structurally complicated as any that can be imagined. This originally homogeneous protoplasm has, it seems, broken down or broken up into all manner of different structural and chemical arrangements. Not even the delicate wing patterns, set out in different colors—ornamentation—are omitted.

## The "Guiding" Hand

What else may we call this creature but a masterpiece—in the *literal* sense of the word—which gives every evidence of transcendent knowledge in the design and incomprehensibly perfect craftsmanship in the execution. Is this phenomenon not an indirect manifestation of consciousness, a consciousness such as we have not in ourselves even remotely approached?

No act of creation in a vacuum—such as the conception of the creation of the entire cosmos might imply—has occurred. None of the laws, as we know them, governing this universe have been violated. The second law of thermodynamics holds here, as elsewhere. Energy has been violated and material—the homogeneous protoplasm—made available.

Out of a mass of clay, one part exactly like every other part, emerges, under the guiding hand of the sculptor, a bust of George Washington. And out of a mass of protoplasm within the cocoon, again one part of the mass exactly like every other part, emerges, under the guiding hand of consciousness, — a butterfly!

## No Proof as Yet

Nature is replete with similar examples. Out of the acorn comes the oak tree, yet all internal parts of an acorn resemble each other even under the most minute comparison. The so-called law of cause and effect does not, if we leave out some form of consciousness and its possible concomitants of motivation, volition and execution, appear to explain this adequately.

This thought, of course, can be carried further and noted in connection with the growth and development of the foetus within the womb, although in these higher forms some initial differentiation, however seemingly inadequate, does exist.

It is unfortunate that no biological experiments have so far—at least to my knowledge—been performed to determine whether or not a child would resemble its supposed father if both husband and wife were convinced that the child was their joint offspring, the facts of the case, however, being that artificial insemination—concealed from both under the guise of some form of treatment and using the seminal fluid from some other male—had actually been employed in lieu of the paternal function.

## Objective Ground

Again must be noted the occasional resemblance of two people long and congenially married. Much observation and research is needed in this field.

So far I have tried to set down a basis for the observation that materialistic theories are seemingly inadequate to explain the differentiation which occurs in the growth of protoplasmic structures—that we may not be going too far afield if we postulate the element of some form of consciousness as an essential part of these occurrences.

Have we any objective ground for

(Continued Page 3, Col. 1)

(\*) McCabe—"The Miracles of Lourdes." Myers—"Vol. IX English Proceedings S.P.R." "Mind Cure, Faith Cure and the Miracles of Lourdes." Bulletin de L'Association Medica de Notre Dame de Lourdes."

(\*) The works of Dr. Bose, eminent Hindu biologist, are here referred to.



# The Anatomy Of MIRACLES

(Continued from Page 2, Col. 5)

believing that consciousness in one form or another may similarly be either a component part or an inter-reacting phenomena in connection with matter other than protoplasm and at temperatures other than those prevailing at the earth's surface?

Keeping before us the postulate that something — and consciousness is certainly something — does not come out of nothing, let us push our inquiry beyond the confines of this small planet and look at occurrences in the surrounding universe.

Many theories exist as to the origin of the planets. The nebular hypothesis has given place to the modern theory that they are formed by tidal waves which take place on the surfaces of great suns when, in the course of their cosmic wanderings, these giants of space pass within three diameters or less of each other. A still newer theory holds that plants are the result of the integration, due to mutual attraction, of small particles thrown out from the surfaces of hot suns by the force of radiation.

## Planets Attract

Whatever the theory, however, both a hot planet and a still hotter sun are held by all astronomers and astro-physicists to be indispensable parts of the recipe in the formation of planets. And these temperatures are of the order of thirty to fifty millions of degrees centigrade.

Imagine the head of a pin so heated. If located in New York, this single pin-head would burn up Chicago, in fact everything inflammable within a thousand mile radius. Steel and cement fortifications if located nearby, would be blown down by the sheer force of the radiations alone.

Such conditions prevail at the beginnings, or births, of planets. Thereafter, as these planetary masses cool down, gaseous atmospheres form around them, atmospheres which they will eventually lose, however, if their mass and size do not produce a gravitational pull sufficient to prevent the escape of the molecules in their atmospheric coverings.

For instance, on this planet a molecule would have to attain a velocity of some seven miles per second before it could escape the planet's gravitational attraction and lose itself in outer space. This happens to be a speed beyond its best performance, which is why we have an atmosphere.

## Kargantuan Precautions

Another observation has to be made before a relevant conclusion can be drawn. The atmosphere surrounding our planet acts as a complete insulation, preventing anything but thoroughly sterilized particles from reaching us from outer space. At no matter what relative speed a meteor or dust particle may be travelling, when and if it comes within range of our gravitational attraction, it is pulled out of its path of flight. And if it is not travelling too fast to prevent its escape, it will begin a downward parabola to the earth's surface.

As our attention extends a great distance out into space, this foreign body inevitably acquires a high relative velocity. When it finally does reach our atmosphere, friction, due to its rapid passage through the atmosphere, heats it up to incandescence — in other

## KELLY RETURNS TO LILY DALE



Psychic Observer

After an absence of several years, T. John Kelly, popular Buffalo, N. Y. blind-fold billet reader, is scheduled on the official program at Lily Dale Assembly, Lily Dale, N. Y.

He is minister for the Spiritualist Church of Life, Elam Place, Buffalo, N. Y. and a member of the National Spiritualist Association.

words, and for our purposes, sterilizes it!

Thus our planet was conceived in intense heat, has been sterilized throughout millions of years at temperatures inconceivably high, is protected and completely insulated by an atmosphere, and finally is gravitationally so constituted that no ponderable substance from outer space can reach its surface without first undergoing complete sterilization.

Furthermore, this planet floats in a vacuum the temperature of which is 273 degrees (centigrade) below zero! Pasteur and all his successors could not possibly employ any sterilization technique that would be even a pale reflection of the truly cosmic perfection with which nature sterilized this planet — and now keeps outside life, if any exists, from reaching it. And yet despite these Gargantuan precautions, these truly heroic measures — well, I am here and so are you and so is consciousness!

## Like Begets Like

If no hole can be found in this argument — science has found none to date — then consciousness in some unknown and inconceivable form must have been inherent component or an independently inter-reacting phenomenon connected with the flaming planetary body which this earth once was. To say that it developed later is but to indulge in a play of words.

Some part or offshot of consciousness has, of course, changed from the original form and expression, as is evidenced by the evolutionary development of the protoplasmic species, but consciousness in some must have been here in the first place, even as the hot planet and the still hotter sun are in our background.

Like begets like, and if consciousness only developed at a much later period in the planet's history — well, from what did it develop and from where could it have originated except from Terra's inconceivably hot beginnings? Finally, if this was its terrestrial origin, then its cosmic origin goes still further back to the giant sun which gave this planet birth.

## The Miracle Cure

To trace its origin to this source is, of course, to necessarily conclude that all matter wherever located in the stellar universe and however constituted by atomic or sub-atomic structure, or however conditioned by temperature — all forms of matter, in other words, have a concomitant element of consciousness, a potential the existence of which we can infer but the nature of which we cannot even dimly imagine.

We may now infer that one form or another of consciousness is, at the very least, a co-function of matter in all its forms. If so, this imponderable element of consciousness may have a determining influence on the various forms which matter assumes. Thus, a chrysalis acted upon by consciousness becomes a butterfly, and an acorn acted

upon by consciousness becomes an oak tree.

If this be true, why not attack consciousness directly and see if by so doing we can influence material forms? Has this ever been done — what evidence can be adduced which will show changes in material forms due to changes in consciousness?

This leads us back to the place from which we started, namely, the faith or miracle cure. Only now we have freed ourselves from the impeding shackles of religious thought. We need no longer regard our experiments and observations from the point of view of being either good or bad, right or wrong, religious or sacreligious, taboo or permissible.

## Progressive Differentiation

We are now investigating a department of the universe wherein neither Mary Baker Eddy or Mohamet holds sway. This is now the laboratory and we have left, let us hope, our emotions, religions and prejudices at the threshold.

The postulate — I dare not call it a conclusion — which we have now reached is that consciousness of one kind or another, comprehensible or incomprehensible, influences or possibly determines material forms. If faith can actually effect a cure, e. g. if some form of consciousness affects or changes some pathological (material) condition (form), we should not, in view of the foregoing, be particularly surprised. Such cures are no more mysterious than — rather they are just as mysterious as — the emergence of a butterfly from a cocoon, or an oak tree from an acorn.

The progressive differentiation (growth) of homogeneous protoplasmic masses (seeds, etc.) we observe daily throughout nature. Familiarity in these cases would seem to have bred contempt or at least intellectual complacency. Being surrounded by them, we explain them at "natural", conveniently forgetting that this intellectually anesthetizing term explains nothing.

## "No Sich Animal"

But a faith or miracle cure which we observe but seldom? — no indeed! Here the term *natural* will not do at all.

So, in conformity with traditional totem pole ideology, we invent Gods and Demons, thumb heads and texts, invoke bones and charms, or if we regard ourselves as particularly clever and emancipated from barbarian superstitions, we emulate the Iowa farmer who, when confronted with a hippopotamus, insisted that "there ain't no sich animal!"

I have tried to show that in nature a vast number of cases exists which may be analogous to the physiological changes produced by mental states (faith cures): that possibly consciousness may not only be the casual factor in certain, if not all, forms of growth (change of form), but also, and similarly, may be the 'prime mover' in the bodily changes which we ascribe to faith cures.

## Spiritualists First

Can I go further and, confining myself to such cures, suggest (a) their mechanics, and (b) indicate a line of research? The subject is nebulous and highly controversial. Nevertheless

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Massey presented Edna Clark as featured medium. Mrs. Clark is a leader and teacher of the Magi movement, a psychic medium and mental psychologist.

an attempt can be made.

Once again the field has been preempted by religion. This time the Spiritualists got there first, the charlatans and mountebanks next, and only lately has science ventured in. I refer to psychic research, probably the most difficult and discouraging of any of the frontiers which man has tried to conquer.

None but the experienced psychic research worker can appreciate the vastness of the uncharted and hostile wilderness into which such exploration leads. Nevertheless a beginning has been made and some work done.

But two empirical observations concern us here. With these established, we gain a glimpse of the mechanics of the faith cure and possibly lay the first rails in the track which will carry us to a workable solution.

The first observation is that of the loss of weight by an individual when under the influence of an unusual mental condition. The fact that such weight losses have been observed only in entranced mediums is unfortunate. That they occur elsewhere as for instance during periods of religious ecstasy (as at Lourdes), is probable. It is suggested to the Lourdes Medical Commission that they weigh supplicants before, during, and after the cure. A loss of weight during religious ecstasy, even if no more than an ounce or two, would be highly indicative of what is happening in the supplicants body.

## Crawford Experiments

Loss of weight by the medium during spiritualistic seances has been competently observed. Three separate experiments performed by Colonel Olcott resulted in a loss of weight by the medium of 77, 59 and 52 pounds, respectively\*. The Milan Commission noted a loss of weight.

Further reliable documentation on this subject can be found in the works of Lombroso, Finzi, Richet, Gerosa, and others. Particularly notable, however, are the results obtained by that most careful of all careful experimenters, Dr. W. J. Crawford. He not only weighed the medium but also the sitters and discovered that they also lost weight\*. This result is particularly interesting from the point of view of this thesis as it intimates that, as in the faith cure, the mental states of others has a ponderable effect upon the individual.

Noting these weight losses, we can now invoke the aid of physics, not psychics, and determine what phenomena occur in the real world when losses of weight takes place in other than human, e. g. protoplasmic, bodies. Weight losses, e. g. loss of substance, are the result of many different causes. For instance evaporation dissipates many substances. A tank of compressed gas will lose weight if the gas is allowed to escape. Other instances exist, but these two suffice for our purpose.

The evaporation of, say, water, causes (a) a loss of mass (weight) of the water remaining in the vessel as well as (b) a reduction in the density

(\*) Fodor—Encyclopedia of Psychic Science. P. 219.

(\*) "Eusapia Palladino and her Phenomena," pp. 30-32—Carrington. This was originally reported in "Annales des Sciences Psychiques."

(\*) The Reality of Psychic Phenomena. 1916—Crawford Experiments in Psychic Structures at the Goligher Circle, 1920—Crawford The Goligher Circle, 1922—Fournier D'Albe.

of the water (now vapor) which escapes. The release of pressure in a tank of compressed gas causes (a) a loss of mass (weight) of the gas which escapes. Whenever in the physical world a reduction in density, such as that caused by evaporation or reduction of pressure, occurs, a drop in temperature is also noted.

Desert ice boxes work on this principle. Burlap bags are wrapped around a container, maintained and placed in the hot sun. Evaporation keeps the contents of the box cool. The valve on a CO2 tank when opened, becomes cold. The converse is also true. When the air in, say, a bicycle pump is compressed, the barrel of the pump becomes warm. Here an increase and not a decrease in density has occurred.

## Why Explain?

A medium, (e. g.) an individual evidencing an unusual mental condition or state of consciousness, loses weight during the period of trance. Certainly no part of his or her body has been cut away, wrenched apart, or otherwise forcibly amputated. Nevertheless weight is lost, protoplasm has disappeared. The scientific attitude precludes the calling upon Gods, Demons, or Spirits to explain this seeming miracle.

In fact why attempt to explain it at all? Science makes no explanations. It only describes, measures and relates. I have seen no satisfactory explanation for electricity, but nevertheless we know a lot about how it acts and how to handle it. Let us therefore leave the explaining to the religionists, metaphysicians, and philosophers, and content ourselves with description, measurement, and the establishment, if possible, of working relationships.

## Significant Conclusion

The simplest description of the phenomena suggests that due causes inherent in consciousness, portions of the condensed protoplasmic mass, e. g. the medium body, have either evaporated or in some other way have lost their former density and become exteriorized.

Possibly each protoplasmic molecule has separated from its fellows and in the form of a gas has invaded an area external to the body from which it originated. Possibly this wondering protoplasm first liquified and then poured through the mediums garments, or out of his eyes, ears, nose, or other bodily openings, later, and once outside, to attenuate still further into a gas or mist. (\*)

For all that we know, the process may go further. Possibly the protoplasmic molecules break down further into atoms, or still further into some as yet unknown form of matter. Suffice it for our purposes, that portions of the mediums body undergo a change in form, a significant conclusion which will shortly be given the central position in this thesis.

What grounds have we for believing that, anyway under mediumistic trance conditions, and possibly under other conditions involving unusual mental states, the above description fits the facts? One definite reason for so believing exists.

Given this loss of weight by evaporation, dissipation or however, and as

(\*) The term Ectoplasm has been used to describe exteriorized protoplasm.

(Continued Page 11, Col. 1)

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# YOUR COSMIC BANK ACCOUNT

(Continued from Page 1, Col. 3)

their own destiny, but also to give special aid to some country or to the world in periods of great need.

The soul has only the material he has gathered in previous lives upon which to build his next existence. Genius or out-standing accomplishment in any field can only mean other heights in other lives. And the slow-thinking backward person has an equal chance to become brilliant through innumerable lives of striving, since what has once been learned in an earth life need not be re-learned, but comes forth in a seemingly remarkable and effortless manner in a subsequent embodiment.

## About Free Will

Thus the soul chooses his path and the circumstances which will surround his next life from beginning to end, using his Cosmic Bank Account to guide him. And because now he knows and understands the Laws which must govern his choice, he can view the coming life with detachment, even though he may decide to cancel many debts in one grand sweep by embarking upon a life of suffering and poverty.

Anguished mortals may cry out rebelliously that they never would have willingly chosen the life they are now experiencing. But whether or not they are aware of this fact, such is indeed the Law. For free will is the soul's God-given prerogative, and though the Elder Brothers may offer counsel and encouragement they NEVER, NEVER interfere with the free choice of the individual. *The soul is only bound by the Laws of Cause and Effect his own past deeds have set into motion.*

## Memory of Former Lives

### Sealed at Birth

Before the soul again assumes an earthly body, he drinks deeply of the merciful draught of forgetfulness, and the memory of former lives is sealed within the sub-conscious or Higher Self. For to remember previous experiences would prove to be more of a handicap than a blessing. The person would be so filled with regret and resentment, that he would hinder his progress along the path of his choice.

However, these submerged memories make themselves known indirectly every day in our instinctive reactions to people, situations and surroundings. Strong, deep-rooted fears of certain animals, fire, high places, or any of the other phobias people have are

## TRANCE MEDIUM



Psychic Observer

Rev. Sarah W. Cushing, Cottage Row, Lily Dale, N. Y., lecturer, teacher, mental and trance medium; Trustee of The General Assembly of Spiritualists of The United States of America.

Her principal spirit collaborator "Katie" is known by thousands who have, for the past thirty years, been privileged to hear her speak through the entranced instrumentality of her medium. "Katie's" advice and counsel has helped many to know more about the facts concerning a spiritual life and the truth of personal conscious survival.

easily understood when it is realized that former experiences are being projected in a round-about manner to the mortal mind.

Psychologists delve into the forgotten incidents of childhood and youth when endeavoring to find the causes for unusual reactions in people. But in doing so, they touch only the surface of the deep pool of remembrance.

The sudden and over-whelming feeling of being at home in a certain country or locality often strikes a person so forcibly that he involuntarily thinks, "I have been here before." And he understands and likes the traditions, culture and people without having known anything about them in his present existence. In many cases they may be quite foreign and far-removed from his present life.

## Classroom of Life

Sensitive people are most inclined to become aware of these shadows of the past than stolid realists, who attempt to rationalize these unusual feelings by the concepts of the limited scientific mind. But even those who do not recognize these ties with the past are governed by them, no matter how indirectly these ties may make themselves known.

As the soul sloughs off the restrictive outer layers of the personality, he gradually comes into closer communion with his all-knowing, all-seeing Higher Self, which is the repository for the memory of all things experienced by the numerous bodies it has put forth into the Classroom of Life upon the earth. *Incidents in former lives are revealed to the mortal only when he has become strong enough so that these revelations will no longer influence or disturb him.*

## Our Likes and Dislikes

Knowing that he has lived before is of no use to a person unless he diligently applies himself to making the most of the present life he is living. The individual eager for the Light — and there can be no progress without the desire for the Light of Truth — will endeavor to gather material of increasingly better quality in his successive lives, until finally at some time in eternity, he transcends the way of all flesh and is released forever from the wheel of birth and rebirth.

Most people have experienced a sudden liking for certain persons upon meeting them for the first time in this life, and also have developed instant and deep aversions to others. The sub-con-

scious is merely giving a subtle reminder of the kind of relationship which was experienced in the past. Cherish the pleasant contacts you make — you have earned them. Deal with unpleasant situations and personalities as you see fit.

Here — as always — you have complete freedom of choice. But remember, these circumstances and people will continue to appear in your circle of experience until you have dissolved the thing which is drawing you together. And each lesson learned cancels a debit in your Cosmic Account, or keeps you from adding additional debits which would only have to be worked out in a future life.

## Cosmic Debts

If for no apparent reason you feel prompted to do something unselfish for someone to whom you seem to owe nothing, yield to that urge. Certainly an unselfish kindness can do no harm, and you may very possibly be paying a Cosmic debt, perhaps from a deed left undone in ages past. Though an earthly loan of money may be hard to repay, at least the creditor is known to you.

Cosmic obligations are more difficult to discharge, because we are seldom aware of those to whom we owe them. Listen to the gentle voice of the Higher Self and you will be reminded of your Cosmic creditors, and will be shown the proper manner in which to accomplish the long-deferred payment.

Should you be prompted to show a kindness to one who seems to be an enemy, do not hesitate. Instead give as lavishly and unselfishly as you would to a friend, and you will see the miracle that can be wrought by Love, the most powerful and supreme of all the forces in the Universe. Hatred is but the absence of Love, and when Love is sent out nothing else can return.

It may take time, and there may seem to be no apparent change in the appearance of the situation, nevertheless a change is being brought about. Like a liquid which is subjected to heat, nothing happens until a certain intensity is reached, and then suddenly it becomes a vapor. Send Love of such intensity to those who dislike you or whom you dislike that sooner or later the Law will be fulfilled and you will be released from the shackles of hate which have bound you together.

## Slave of Fate

When this process has been accomplished, more often than not, one finds in a former adversary

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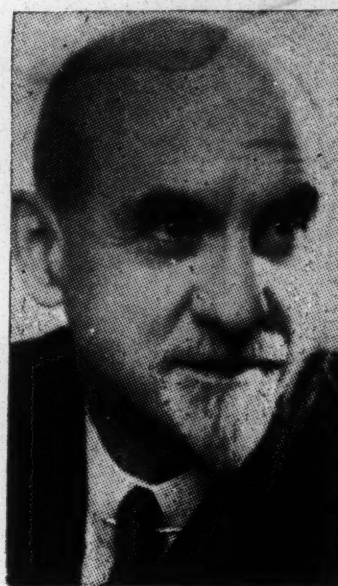
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## AUTHOR-WRITER



Psychic Observer

F. Homer Curtiss, who during his life-time, wrote a series of books of untold value to Spiritualists and occult students. Two of his outstanding contributions are "The Voice of Isis" and "Realms of The Living Dead".

His latest book, "Personal Survival" was recently published by his wife. The manuscript for this particular book was finished scarcely six months before he passed away.

a staunch and true friend. Such is the transforming power of Love.

For nothing comes into our lives by chance. From each situation we can learn a lesson or cancel a Cosmic vibration, if we care to do so. Our attitude toward these circumstances is so much more important than the actual situations.

When we cease to resist events, they lose their influence over us. We then have the power to make them serve us. Instead of being the cringing slave of Fate, we can become the dauntless master of Destiny striding forward with confidence and purpose.

## We Are All Exiles

Having turned to face the Light, we become aware of the goal of our existence. The mess of pottage offered by the mortal world loses its attraction, and we feel a deep and overwhelming yearning for our lost Birthright and long wistfully to return to our Homeland. But we are all exiles from this Country, for the key was lost through disobedience of the Law. This priceless golden key was hidden in the one place where the individual is least likely to look for it — within himself.

People vainly pursue the transient pleasures of the senses only to find that they are mere shadows. They rush about the earth looking for the key to happiness in other people, in wealth or in any of the other things in which they feel certain it is hidden. Not until suffering and disappointment of such intensity it seems unbearable enters their lives, do they begin to comprehend that this rarest and most precious of all treasures lies within themselves.

## Wandering Prodigal

Only by replacing all human desires with their Divine counterparts is the key fully revealed. This paradoxical process of losing oneself to find oneself is painful and full of travail, but all exiles must experience it. And at sometime in this life or a future existence all the debits will be cancelled.

In the fiery furnace of torture and anguish all the dross mortal qualities will be consumed, revealing the radiance and splendor of the Golden Person who has always been there waiting serenely and patiently to be released. The wandering prodigal may once more enter his Homeland to reclaim his rightful heritage, and all Paradise rejoices over the return of another exile. *The earthly account is closed.*

# PROVING SURVIVAL

(Continued from Page 1, Col. 5)

"time", in intelligible fashion?

If the living communication can be fully proven—by genuine work in telepathy—why cannot other communications be as fully proven?

The answer depends upon so many factors that a full reply, concerning the essential preliminary conditions of such communications—cannot now be included. The point is that no sort of communication—speaking or writing or printing—can be conducted unless essential conditions are fulfilled.

## "Thoughts Through Space"

Most people, on departing from this physical life, have no information; hence they try to communicate (on realizing it is possible) much as an ardent Spanish lover might throw a pebble at the closed window of his sleeping senorita at midnight. Or, in other technique, he may find "line engaged" too often—at either end; or "receiver off" or "party gone away" or "technical fault".

In the United States a notable book was recently published, entitled *Thought Through Space*.

(\*) See Below, this column.

It contains a fully-documented account of some important experimental work in telepathy, carried out by Sir Hubert Wilkins, the airman; and Harold M. Sherman, a well-known New York writer.

The facts stated were independently verified as mental transmissions, firstly by Sherman, sitting in New York and receiving messages from Wilkins, more than a thousand miles distant in the snowy Arctic, and out of reach of all physical modes of communication; and secondly by the later production of Wilkins' own diary records.

All main tests were timed and dated. To obviate all chance of accident or secondary communications (even by radio) immediate accounts of "telepathisms" were typed by Sherman and duplicate copies sent off to independent persons.

## A Proven Legal Case

The Sherman notes and the Wilkins diaries are printed in parallel; facsimile reproductions, from typed and signed original documents, are also printed, showing sufficient independent testimony to provide a fully-proven legal case. We could not obtain better evidence.

What we need is a similar mass of concentrated evidence from a disincarnated soul.

We want information on events or conditions, that we could not obtain elsewhere.

(Continued Page 9, Col. 5)

(\*) Former price \$3.00; new copies for sale by Dale News, Inc., at \$2.00.

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# What Has SPIRITUALISM Achieved Since 1848?

Eventually, If Followed,  
A New World  
Will Be  
Born

By  
*Hannen Swaffer*

Spiritualism, during a century of existence, has proved survival to millions of people in many countries. It has saved a myriad of stricken mourners from despair. It has forced innumerable scientists to admit its claims after a hostile enquiry. It has explained so-called *miracles* by spreading a knowledge of natural law.

After saying that, I find it hard to answer the question, "What has Spiritualism achieved since the Rochester rappings?"

It is always difficult to estimate the effect on society of a revolutionary idea. The change takes so many forms. Often, it is indefinite. Progress is seldom a move in a straight forward direction.

Besides, it must be recognized that proof of our claims have not been confined in a "movement"; in my view, they will never be. Over and over again, spirit guides have declared, "There are too many organizations already. They have always failed us. We intend to permeate society with our revelations, not to build up a new body or establish a new Church."

## The Old Days

The result of the permeation is, indeed, remarkable.

When I was a boy, the trappings of funeral woe spread grief wherever they were seen. Horses dragging along hearses wore ugly plumes that were as black as coal. Hired mutes looked like ravens walking to the gallows.

The horrors of Hell were preached from the pulpit, by Solomon Eagles who told of the wrath to come.

Anglicans sang, at burial services:

"Day of Wrath! O day of warning  
See fulfilled the prophet's warning!  
Heaven and earth in ashes  
burning!"

They chanted "Worthless are my prayers and sighing" and

"While the wicked are con-  
founded."

I recall, too, the abysmal gloom of the hymn:

"When the solemn death-bell  
tolls  
For our own departed souls,  
When our final doom is near."

Even the poorest of workers spent the insurance money on a funeral that would impress the neighbors. After it, they handed round ham sandwiches made from meat they had often kept for weeks to consume after what was a ceremony of which *savages* should have been ashamed.

Christianity then seemed to be based on fears of the anger of a vengeful deity.

## A New Outlook

Today, much of that has gone—and yet the only new teaching about death that has come to the world to effect the change is the teaching that has poured through humble mediums that, even today, are subject to punishment intended to stop "witchcraft" and *vagrancy*.

Preachers at funeral services now frequently speak of the *dead* as people present in the congregation. Death is regarded as a release and not as a prelude to punishment.

Cremation is becoming more and more general, largely because Spiritualist teaching has insisted that the idea of a physical resurrection is ridiculous.

Spiritualism, too, has done much to bridge the gap between religions that not long ago were almost openly at war. People belonging to all the Christian sects except the Catholics, the Salvationists and the Plymouth Brethren have all shared our platforms. So have Buddhists, Moslems, and Hindus.

I have myself spoken on Spirit-

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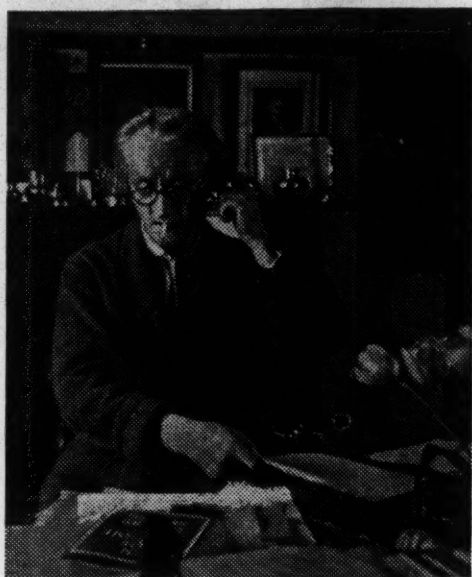
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Genevieve Landaker

## SPIRITUALIST PROPAGANDIST



HANNEN SWAFFER

The picture above shows the great Socialist and Spiritualist at his desk in his flat, 8 St. Martin's Place, Trafalgar Square, London, England.

ualism in the mosque at Woking, and with Mrs. St. Clair Stobart—a woman—as the other speaker.

## New Curative Practices

In the realm of healing, where innumerable so-called "miracles" have been performed by healers trained by the spirit world, and with no practical knowledge of medicine, we have begun curative practices which, ultimately I believe, will be in general use by qualified practitioners combining the use of psychic powers with the teaching of the medical schools.

Already, alienists are using the methods of that really great man, Dr. Carl Wickland, in the treatment of insanity. He, with his medium wife as his assistant, "drove out the evil spirits" by the thousand.

The earthly reasons for our failure to organize Spiritualism into a mighty army are many.

## Religious Problems

For one thing, it is almost impossible to control mediumship, most of which has started spontaneously in families outside our ranks. It would be hard, indeed, to evolve a way of placing it under management, even if we had the financial means with which to endow it.

As for our religious services, many former Christians used to ritual and liturgy are dissatisfied

with the comparative coldness of our lack of a formula. On the other hand, most Agnostics who become convinced of Survival cannot fit themselves into devotional practices.

Many folk to whom we prove our cause prefer to remain inside the orthodoxies from which they cannot mentally free themselves. They object to the fact that we do not hail Jesus as *divine*.

Only in the framework of the democratic systems of Britain and the United States can Spiritualism function with any freedom. It is, indeed, in those countries where, apart from the healers in South America, nearly all mediums are to be found.

No, most of the results of a century of Spiritualist propaganda are hard to fasten down or to explain in words that would not need much qualification.

It has been an enfranchising mission. It has swept away infinite prejudice. It has been a unifying influence, whereas most of the other ideas born in the field of religion have become barriers between nations, between classes and between sects.

## No Continual Interest

But, in the case of most of its adherents, fervent in their early days, what was a fervor has become merely an acceptance.

That is one reason why the statement "There are perhaps 1,000,000 Spiritualists in Britain" can neither be proved nor controverted. People enquire, they receive proof, and then they drift back to the churches in which they spent their childhood—or else they give up religion altogether.

Our speakers, since they cannot threaten a Hell or promise a Heaven, cannot continually interest them. And, except in the home circle, mediumship loses its attraction soon after its wonders have ceased to excite.

It is in home circles, I am convinced, that the strength of our movement resides and will continue to do so.

Spiritualism, whatever the weaknesses of the bodies that proclaim it, is the only religion out of which a new world can be born. The orthodox creeds are dying because of the narrowness of their doctrines and because of the dreary reiteration of texts and hymns which no longer have a meaning.

So, with the confidence in the future, we must spread our knowledge and hold fast to our faith.

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## LONDON, ENGLAND

Marlebone Sp'list Ass'n. Marlebone House, 42 Russell Sq. W.C.1.; Ralph Kossiter, Secretary.

Center of Silver Star, S. A. MacDonald, Psychic Artist, 27a Addison Gardens.

## ALABAMA

### Birmingham, Alabama

Ch. of Spiritual Science, C. of C. Bldg., 1st Ave. & 19th St.; Sun. 3:30 & 7:15 P. M.; Nell McWhorter; Beulah Kennedy.

Central Ch. of the Spiritualists, 2213 1/2 Third Ave.; Sun. & Thurs. 7:15 P. M.; Rev. R.P.H. Sparks, 2520-21st St.

## ARIZONA

PHOENIX—First Spiritual Church, 10th & Fillmore Sts.; Leroy O. Cady.

## CALIFORNIA

ALHAMBRA—The Pyramid Ch. Inc., 326 S. Atlantic Blvd.; Thurs. 2 P. M.; Sun. 7:30 P. M.; Emma Kingham, (AT 2-8632).

ANAHEIM—Good Hope Sp'list Ch., 135 W. Center St., Eagle Hall, 2nd Floor; Sun. & Thurs. 7:45 P. M.; Estelle Anderson.

ESCONDIDO—Ch. of Spiritual Wisdom, 530 W. Fifth St., C. E. Goodale, Sec'y; Treas., F. E. Watson; Lyceum 10 A. M. Sunday; Healing, lecture Sun. 7:30 P. M.

### Fresno, California

Universal Educational Religious Society of Divine Science, Inc.; 744 Mildred Ave., Sun. & Tues. 7:30 P. M.; Edna Kelley.

Ch. of Metaphysical Science, 245 N. Calaveras; Sun. & Wed. 8 P. M.; Dollie Thunness.

HANFORD—Ch. of Revelation, 221 1/2 Lacey Blvd.; Thurs. & Sun. 8 P. M.; Janet S. Wolford.

### Hollywood, California

Spiritual Science Church, 1904 North Argyle; Mae Taylor.

Psychic Fellowship Group, Masonic Temple, 6840 Hollywood Blvd.; Wed. 8 P. M.; Carol E. McKinstry.

HUNTINGTON PARK—Spiritual Church of Flowers, 2474 Randolph St.; Sun. & Wed. 8 P. M.; Victoria M. Freutel.

### Long Beach, California

Spiritual Science Church, 5555 Dairy St.; Alice M. Bonner.

Church of Light & Truth (I.G.A.S.), New Masonic Temple, 8th at Locust, Sun. 7:30 P. M.; R. E. Kirby.

Kosmos Center (affiliated with The Universal Ch. of the Master, Oakland), 1092 E. 17th St.; Sun. 7:45 P. M.; Tues. & Thurs. 7:30 P. M.; Fri. 2 P. M.; Lola Redding; Edith M. Niles.

Church of Divine Light, 2205 American Ave.; Beulah England (Phone 40955).

### Los Angeles, California

Los Angeles Progressive Lyceum, 2201 So. Union Ave. (Central Spiritualist Ch.); Emma Pearl Knight, NST Conductor; Katherine F. Toby, Assistant.

First Church of Soul Scientists, 3210 West Pico Blvd.; Sophie U. Norton.

Spiritual Science Church, 247 West 58th St.; Frank Micklely.

Agasha Temple of Wisdom, 353 North Western Ave.; Sun. 8 P. M.; Richard Zenor.

Central Spiritualist Ch., 2201 S. Union Ave., Founder, Elizabeth R. Courtney (Prospect 3827).

Church of Psychic Light, 617 Venice Blvd.; Katie Whittemore.

The Optimistic Science Temple, 1719 W. 50th St.; Sun. 7:30 P. M.; Tues. 9:30 A. M.; Wed. & Fri. 8 P. M.; Etta Gurdell.

Spiritual Church of Ataxia, Garden Court Ball Room, 7021 Hollywood Blvd., Motor Court Entrance; Sunday 11 A. M.; Pearl Irene Barnes.

Spiritual Ch. of Revelation, Embassy Auditorium, 839 S. Grand Ave.; Sun. 2:30 & 4 P. M.; in North Hall; Thurs. 2 & 3:45 P. M. in Studio Hall; Minnie Sayers.

West Lake Spiritualist Church, 913 South Lake St.; Sun. & Wed. & Fri. 8 P. M.; Irene Wood; Inez Duncan.

Universal Ch. of The Master, 3406 N. Figueroa St., Thos. Herrell, 4202 Homer St., L.A. (31) Tues., Fri. & Sun. 8 P. M.; Class Wed. 8 P. M.

Fraternal Brotherhood of Spiritualists, Inc., 927 S. Alvarado Ave., Sun. 10:30 A. M., Wed. 8:00 P. M., Leah E. Pitzer.

Spiritual Fellowship Group, 2936 W. 8th St., Room 203; Sun. 2:30 & 8:30 P. M.; Wed. 2 P. M.; Jane M. Sipes (Ex. 2280).

Faith, Hope & Charity Sp'list Ch., 6710 Salomea St., Jean M. Bradford; Anna Williams, 115 Dayton St., Pasadena (3).

Spiritual Psychic Science Center, 1134 South Western Ave.; Sun. & Thurs. 8 P. M.; Tues. 8 P. M.; Mara Cordes.

Christian Spiritual Ch., 6814 South Broadway, Sun. 7:30 P. M.; Mrs. B. L. Pige, Sec'y.

NORWICH—The First Spiritual Union, Inc., 29 Park St., Sec'y Iva B. Smith.

NEW HAVEN—Nat'l Sp'list Temple, 346 State St., Sun. 7:30 P. M.; Lillian Tyson.

STAMFORD—Albertson Memorial Temple, 465 Summer St.; Raymond Burns.

## DISTRICT OF COLUMBIA

### Washington, D. C.

Progressive Ch. of Spiritualism, Pythian Temple, 3rd Floor rear, 1012 9th St. N.W.; Sun. 8 P. M.; A. Hafferman, 1349 Maryland, N. E.; C. Hockerson; M. McFarland; Joseph Ferrier.

First Spiritual Science Ch. (Branch of The S.S. Mother Ch. of N.Y.C.), 1900 'F' St., N.W.; Park Central Apt. Hotel, 604; Sun. & Thurs. 8 P. M.; Alice W. Tindall.

Mizpah Ch. of Spiritual Science, Inc., 3423 Homestead Place, N.W., Tues. 7:30 P. M.; Thurs. & Sun. 8 P. M.; Z. A. Wright, L. M. Davis, Lola Miller, Pearl Jarey; Margaret E. Balcom, 810 Rittenhouse, N. W. Phone: Taylor 0079.

Psychic Studio: Apt. No. 1, 1314-14th St., N. W.; Rev. Virginia King; Phone: MI 7852.

## FLORIDA

CASSADAGA—Johnson Home Circle; Tues. & Fri. 8 P. M.; Roy H. Johnson.

DAYTONA BEACH—Hays Memorial Spiritualist Church, 221 First Ave.; Marguerite Springstead.

Fort Lauderdale, Florida

Beckoning Light Spiritualist Church, Woman's Club, Stranahan Park, Sunday 8 P. M.; Jewell Williams, 200 N. E. 4th St.

Spiritual Church of Christ, Woman's Club, Stranahan Park, Saturday 8 P. M.; Maude Allen; A. Arden; Ernest Welker.

JACKSONVILLE—Spiritual Science Ch., 925 Liberty St., Sun. & Thurs. 8 P. M.; Rosa Lee Smith (Phone 3-1465-R).

### Miami, Florida

Temple of Revelation, 610 Beacon Manor Blvd., Lyceum, Sun. 10:30 A. M.; Wed. & Sun. 7:45 P. M.; Ruby Schmidt; Anderson, 1803 N. W. 6th St. (Phone: 9-9687).

Little Shenadoah Spiritualist Church, 644 S.W. Sixth Ave.; Sun. & Wed. 7:45 P.M., Ernel McNabb; Pearl Hinkson.

Spiritual Alliance Temple of Light (charter, Nat'l Spiritualist Alliance, Lake Pleasant, Mass.), 54 N.W. 34th Ave.; Sun. & Thurs. 8 P. M.; Mabel Martin.

Schaefer Healing Center, 2237 N.W. 50th St.; Frank J. Schaefer; Martha Ann Schaefer (Phone 787372).

Temple of Continuity, 4585 West Flagler St., Geraldine V. Pelton.

Beckoning Light Spiritualist Church, 1621 S. W. Sixth Street; Sunday 7:45 P. M.; Berrie Lily Candler, Madge Hart.

Elizabeth Memorial Ch., 729 N. E. 71st St.; Friday 7:30 P. M.; Marie Wilson.

Spiritual Church of Christ, I.O.O.F. Temple, N. W. 4th St. & 2nd Ave.; Sun. 7:45 P. M.; Wed. 8 P. M.; Thurs. 2 P. M.; Maud Allen; A. Arden; Thelma Welker, Ernest Welker (Phone 9-302).

Psychic Science Spiritualist Church, Room 3, 139 W. Flagler St.; Mary Turner.

ORLANDO—Psychic Center, 655 1/2 N. Orange Ave.; Sun. & Wed. 8 P. M.; Psychic Classes; Nellie Cherry (Phone 8766).

### St. Petersburg, Florida

Church of Spiritual Philosophy; Sun. & Thurs. 7:45 P. M.; 1715 Tangier Ave., Clara Knost-Larick; Phone 717765.

People's Spiritualist Church, 1011 Ninth Ave., North; Wed. & Sun. 7:45 P. M.

SULPHUR SPRINGS (Tampa)—Cooperative Sp'list Ch. (No. 2), American Legion Hall, Bird Ave.; Sun. 2:30 P. M.; H. Louise Miller (Phone: Tampa 4-6244).

### Tampa, Florida

Psychic Center, 315 East Columbus Drive; John Calvert.

Shrine of The Master Club (I.G.A.), meetings held in the homes; Sec'y, Nella C. White (Phone 32-6671).

ILLINOIS

AURORA—Aurora First Spiritual & Memorial Church, Mission of Love, 529 Clark Street; Emma Ness.

### Chicago, Illinois

Englewood Psychic Science Ch. and White Sanctuary Healing Center, 6514 S. Ashland Ave., Services Sun. 8 P. M.; Healing Wed. 8 P. M.; Rev. Harry A. Tuff; Walbrook 4750.

Faith Spiritual Church, 2614 N. Austin Ave.; Sun. 10:30 A. M. & 8 P. M.; Fri. 7:30 P. M.; Fred & Emily Ludmann.

1st Fraternal Spiritual Church, 4039 W. Madison St., McEnery Hall; Emma Binz.

1st Spiritualist Episcopal Ch., 721 Belmont; Sun. 2:30 & 7:30 P. M.; Wm. H. Jackson.

Friendly Spiritual Church No. 2, 240 W. 63rd St.; Sheldon Northrup.

Mission of Love (No. 6) Spiritual Church, 1038 N. Springfield Ave.; Sun. 8 P. M. (Last Thursday of month 8 P. M.); F. Peiper; W. J. Rogers.

Spiritual Church of Truth, 3349 West North Ave.; Theo Siers.

Puritan Sp'list Ch., 812 W. 59th St., Sun. 8 P.M., Rose Mackay, 8209 East End Ave. (Continued Top of Next Col.)

## (CHICAGO CONTINUED)

Federation of Spiritual Churches and Associations, Inc., Midland Hotel, 172 W. Adams St., Sat. 2:15 & 8 P. M., Anthony Camardo.

First Polish American Sp'list Ch., Embassy Bldg., 3940 Fullerton Ave., (English) Sun. 7:30 P. M.; (Polish) 2nd & 4th Sun. at 2:30 P. M.; Charles Rolack.

Scientific Center of Spiritualism, Midland Hotel, 172 W. Adams St., Orchard Room; Sun. 2:45 & 7:30 P. M.; Catherine Larney.

3rd Sp'list Ch. (O.O.F.S.), 5931 S. Morgan; Sun. 3 & 7:45 P. M.; John Skinner (GRO-9602).

First Temple of Universal Law (Natural Way), 4740 N. Western Ave., 5th Floor; Sun. 10:45 A. M. and 8 P. M.; Charlotte Birkner.

1st Sp'list Ch. of Divinity, 6146 S. Ashland Ave. & Thurs., 7:30 P. M.; Freda Brown, Pres. (Phone: Hemlock 2447).

Belmont Spiritualist Church, 1219 Belmont Ave.; Esther A. Lundquist, Sec'y; Sun. & Thurs. 2:30 & 8 P. M.; Gertrude McAllister, Pres. (Phone: Van Buren 1625).

Ch. of Living Thought, 2729 S. Keeler Ave.; Sun. 7:30 P. M. (Czech Language) Charles Golan; Rudrikop, Sec'y.

Light More Light Sp'list Ch., 2433 Berenice St., Tues. & Sun. 8 P. M.; Rev. Johanna R. Schmidt; Jun. 3974.

White Flower Temple, Institution of Brotherhood, 185 West Madison St., Sun. 2:30 & 7:30 P. M.; Rev. Rice R. Massey, 3255 Warren Blvd., (Kedzie 5732).

Sunflower Sp'list Ch., 2424 N. Avers Ave.; Wed. 2 P. M.; Sun. 8 P. M.; Lena Schaefer. (Phone, Albany, 1416).

### Cicero, Illinois

1st Sp'list Ch., 5033 W. 25th Place; Sun. 7:45 P. M.; Mon. 8 P. M.; Lena Drews.

Liberal Psychic Church, 1331 South 57th Court, Sun. 2:30 P. M.; Mon. 8 P. M.; Anthony Camardo.

DANVILLE—1st Unity Sp'list Science Ch. (affiliated with U.S.S. & F.S.C.), 10 1/2 N. Walnut St.; Sun. 7:45 P. M.; Edward Armstrong; Margaret Armstrong. (Phone 5994 IX).

DECATUR—1st Spiritualist Ch. of Truth, 993 N. Edward St.; Grace W. Brown.

### East St. Louis, Illinois

First Victory Spiritualist Church, 1120 St. Clair Ave.; Elizabeth Crain.

Spiritual Science Ch., 16th & Cleveland Ave.; Leona Ellis, Goldie Rayburn.

LEROY—J. T. & E. J. Crumbaugh Spiritualist Church; Chas. C. Cunningham.

WESTMONT—Unity Spiritualist Church, 13 W. Quincy St.; E. Backlund.

INDIANA

CHESTERFIELD—Chesterfield Spiritualist Camp, 1948 season, June 26th to August 22nd. Mable Riffe, Secretary.

CRAWFORDSVILLE—Goodwill Spiritual Ch., 212 1/2 E. Main St.; Sun. 8 P. M.; 4th Sun. of every month, all day service; Bertha Dailey.

Clarke's Memorial Spiritual Center, 316 Division St.; Jeanette Osborn.

1st Independent Sp'list Ch., 415 East Jackson St., Carl L. Leonard, President, 3217 E. Sixth St., Mishawaka, Ind.

EVANSVILLE—Union Sp'list Ch., 3rd Ave. & Michigan St. Jeannette Hoepfel.

### Fort Wayne, Indiana

Sp'list Ch. of Divine Science (N.S.A.), 1615 Wells St., cor. Spring St.; Sun. 7:30 P. M.; Thurs. 2 & 7:45 P. M.; first and third Sun., 2:30 P. M.; Bernice Brock, Russell D. Hawk.

Light of Life Sp'list Ch., Blue Room, Wayne Hotel; Sun. 2:30 & 7:45 P. M.; Thurs. 7:45 P. M.; Pearl Lowe.

GARY—First Spiritualist Church, 6th & Massachusetts Ave.; Reba Schallan.

HAMMOND—Unity Spiritualist Ch., 5454 Hohman Ave.; K. of P. Hall; Ruth Coyle.

### Indianapolis, Indiana

First Spiritualist Episcopal Church, 2302 Carrellton Ave.; C. B. Taggart.

Psychic Science Spiritualist Ch., 1415 Central Ave.; Dollie Clark & B. F. Clark.

Progressive Sp'list Ch., St. Clair & Park Ave.; Paul Leach; J. F. Van Meir.

Spiritualist Center Church, 214 South Arsenal Ave.; C. C. Driskell.

LAFAYETTE—Ch. of Divine Truth, Red Man's Hall, 4th & Ferry Sts.; Elsie Fay Brown.

MARION—Distributor of Light Sp'list Ch., Nebraska & 2nd St.; Mabel Pittman.

RICHMOND—Independent Sp'list Ass'n, I.O.O.F. Hall; 8th & Main St., Room No. 8; Edward Fawcett, Pres., 9 N. 10th.

SOUTH BEND—Ch. of Spiritual Truth, 519 S. St. Joseph St.; Marie Smith.

### Terre Haute, Indiana

Golden Hour Sp'list Ch., 503 1/2 Wash Ave.; Nellie Hodges; Goldie Russell.

IOWA

CEDAR RAPIDS—Center of Liberal Thought, No. 3, K. of P. Hall, 420 1st Ave., N. E., Sun. 7:30 P. M., Eloise & E. B. Page.

CLINTON—Mount Pleasant Park Spiritualist Camp; 1948 season, July and August; Charles Cunningham, President.

DAVENPORT—Modern Spiritualist Church, 623 W. 4th St., Daily, 8 P. M., I. R. Griest.

DES MOINES—Johnson Chapel Psychic Center, 6701 Douglas Ave.; Vesa E. Huff, man.

## KANSAS

### Kansas City, Kansas

Spiritualist Camp Mayflower, from 38th St. and State Ave. follow New 40 Highway, at Mission Creek Rd. turn south. Sec'y, Mable Shaner, 828 Ann Ave., (Phone DRexel 3493).

Ch. of Spiritual Friendship, 1210 Troup Ave.; Sunday, Lyceum 10 A. M.; Lecture 11 A. M. & 8 P. M.; Message Wed., 8 P. M.; E. L. Smith, 1013 Lafayette; Della Glenn, R.R. No. 4, K. C. Kan.

1st Sp'list Ch., 1061 Armstrong Ave., Sun. & Thurs. 7:30, lecture, 8 P. M.; Tues. 2 & 7 P. M., 828 Ann Ave.; Betty J. Palmer.

PITTSBURG—Chela Religious Foundation, Inc., 111 W. Euclid; Eugene R. Pike.

WICHITA—First Spiritualist Church, 121 South Main St., Neva Durham.

## LOUISIANA

NEW ORLEANS—Divine Fellowship of Spiritualism, 823 Spain St.; Friday and Sunday, 8 P. M.; Lillian McGivney, Ada DuBard Gunter.

## MAINE

ETNA—Etna Spiritualist Camp, 1948 season August 15th to Sept. 8th.

PORTLAND—Alliance Spiritual Center, Room 36, 53 Exchange St., Roger E. Hooker.

## MARYLAND

### Baltimore, Maryland

Temple of Wisdom (Spiritual Science Ch.), 500 East 39th St., Sun. 10:30 & 8 P. M.; Wed. 2 & 8 P. M.; Thurs. (Healing) 1 P. M.; Elizabeth Dennis, 2908 Loudon Ave. (Phone: Liberty 4522).

Universal Science Sp'list Ch. (N.S.A.), 601 W. North Ave. (Cor. John) Sun. 7:45 P. M.; Wed. 8 P. M. Grace H. Betz, 5217 Eastern Ave., (Phone BR 4294).

United Bible Spiritual Temple, 1815 North Broadway; Sun., Wed. & Fri. 8 P. M.; Grace F. Bauer.

## MASSACHUSETTS

AMESBURY—1st Spiritualist Ch., Odd Fellows' Hall, Water St.; Roxey Newhall.

### Boston, Massachusetts

Psychic Center, 198 Dartmouth St. (Opposite Copley Plaza Hotel) Daily 8 P.M., Sunday 3 and 8 P. M.

Daniel Spiritual Ch., 89 West Springfield St.; Sun., Tues., Wed. & Fri., 8 P. M.; D. A. Durant.

1st Sp'list Ch., 61 Exchange St., Sharon Hall (near Central Sq.); Wed. 7:30 P. M.; Sun. 3 & 7 P. M.; Financial Sec'y, Agnes Winstanley; Pres., Della Davis.

BROCKTON—Occult Science Ch. G.A.R. Hall, E. Elm St., Charles E. Lyons.

CAMBRIDGE—First Spiritualist Church, 631 Mass. Ave.; Marion F. Upham.

FITCHBURG—1st Spiritual Alliance Ch., 21 Union St.; Mildred D. Smith.

LAKE PLEASANT—New Engand Spiritualist Camp Association; 1948 season, six consecutive Sundays beginning the first Sunday in August; Theodor C. Russell, President.

ONSET—Onset Wigwam Camp; 1948 season July & August; Rev. I. Frederick Haven, President; Sec'y, Estelle Haven, 28 Haskins St., Providence (3) Rhode Island.

QUINCY—First Spiritualist Church, 4 Maple St.; Bert DeYoung.

### Springfield, Massachusetts

First Spiritualist Church, 33-37 Bliss St.; Sun. 3 & 7:30 P. M.; Thurs. 7:30 P. M.

1st Sp'list Alliance Ch., 9 Market St.; Elmer Bartlett, Alice Thurston, Joseph Henneberg.

MICHIGAN

BAY CITY—Advanced Sp'list Ch., 103 N. Walnut St., A. F. of L. Hall; Sun. 7:45 P. M. (Phone 7679); Vera Gruel, 208 N. Jefferson.

BRIGHTMORE—1st Psychic Ch., 21729 Finkell Ave.; Elizabeth Armitage.

COLDWATER—Coldwater Sp'list Temple, 52 1/2 W. Chicago St.; Sun., 8 P. M.; Pearl Barrs.

### Detroit, Michigan

Allen Memorial Center; Macabee Bldg., Putnam & Woodward; Edith Green.

Center of Spiritual Hope, Leota Hall, 3946 Trumbull, Sun. 8 P. M., Hazel Damrau. (Continued Top of Next Col.)

Gardner Healing Center, 4326 4th Ave.; Mon., Wed. & Fri. 9 to 9; Henry Gardnet.

Dr. Robert Jensen Memorial Church, 2024 Vinewood Ave., Clara Barnett Smith.

Psychic Science Temple Beulah, 9266 Riviera St. (Joy Road & Grand River); Sun. 8 P. M.; Esther Reynolds.

Edward's Memorial Center, 1416 Ferry Park (near Sterling Ave.); Fri. 8 P. M.; Lillian Ryder.

First Universalist Spiritualist Church, 3523 Cadillac, Sun. 11 A. M. & 7:45 P. M.; Fri. 7:45 P. M.; Elizabeth Eglund.

Trinity Sp'list Ch., S. E. Gratiot & Conners Aves.; Sara Anderson, 6464 Maxwell Ave.

FLINT—Spiritualist Episcopal Church, 733 South Saginaw St., Noah Rice.

GRAND RAPIDS—1st Ch. of Truth, 26 Shelby St. S. W.; Pastor, Myrtle DeBoe; Sec'y, Louise Emerson.

### Kalamazoo, Michigan

Ch. of Spiritual Harmony, K. of P. Hall, 801 W. Main St.; Frank G. Wagner, Pres.

Church of Spiritual Truth, 610 Mill St.; Sun. Lyceum 11 A. M.; Sun. 3 & 7 P. M.; Thurs. 7:45 P. M.; Mattie M. Barents.

Spirit



NEW JERSEY

**Camden, New Jersey**  
4th Spiritualist Ch., 23 N. 26th St.; Wed. & Sun. 7:45 P. M.; 1st & 3rd Wed. 2 P. M.; Elizabeth Giberson.  
2nd Sp'list Ch. (N.S.A.), Legion Room, Walt Whitman Hotel, B'way & Cooper St.; Sun. 7:45 P. M.; Catherine Broome.  
CLIFTON—Church of Spiritual Advice, 17 Yereance Ave.; Martha Heimann.  
EAST ORANGE—Ch. of Spiritualist Harmony, 7 Hollywood Ave.; Connie Clark.  
JERSEY CITY — Grace Divine Spiritual Ch., 191 Griffith St. (near Summit); Sun. 7:30 P. M.; Tues. & Sat. 8 P. M.; Thurs. 2 P. M.; Ethel Arrigo.  
LEONARDO—High Point Sp'list Chapel, Chapel Hill (I.G.A.S.); Frances Stevenson; Philippine Forsman.  
LONG BRANCH—Trinity Ch. of Spiritual Science, 111 Wash. St.; Mary Reva Wood.  
NEPTUNE CITY—Star Spiritual Church, 134 Sylvania Ave., Loweta Fine.  
**Newark, New Jersey**  
Ch. of Spiritual Peace, Love & Faith, 769 Hunterdon St.; Wed. & Fri. 8 P. M.; Agatha Remsen.  
Ch. of Spiritual Promotion and Harmony, 532 Springfield Ave., Kate Hazelwood.  
Little Spiritualist Ch., 53 New St., Sun., Wed. & Thurs., 7:45 P. M.; Mon., Wed. & Thurs., 1:45 P. M.; Margaret Winter.  
First Spiritual Church, 142 Carroll St., Sun. & Wed. 7:30 P. M.; Wed. 2 P. M.; Emily Freestone-Hewitt.  
West Broadway (2nd) Spiritualist Church, 176 Broadway, Elizabeth Spittler.  
Ch. of Spiritual Faith, Inc., 118 Park Ave.; Sun. 7:30 P. M.; Mon., Wed. & Fri. 2 & 7:30 P. M.; Rufus A. Pratt; (Phone LAmbert 3-0979), Myrtle Morse.  
UNION CITY—Spiritual Ch. of Divine Guidance, 517 (37th) St., Sophie E. Busch, 199 Cambridge Ave., Jersey City.  
WEST ENGLEWOOD—11th Mt. Pitaran Spiritual Ch., 27 Forest Ave.; Mon. & Wed. 8 P. M.; Tues. & Fri. 2 P. M.; Louise Gallo.  
**NEW YORK STATE**  
**Albany, New York**  
1st Spiritualist Ch., Hotel DeWitt Clinton—Sun. 8 P. M.; Alice M. Hughes; Wed. & Thurs. Eve. at 119 State St.  
Progressive Spiritualist Temple, Room 18, 91 North Pearl St.; Sun. & Wed. 8 P. M.; Maud Jacobson; George Guilmetz.  
**Binghamton, New York**  
1st Sp'list Ch. (I.G.A.S.) 299 Chenango St.; Myrtle Powell (closed during July & Aug.; opens Sept. 12th).  
1st National Spiritualist Ch. Parlor "A", Arlington Hotel, Sun. 7:30 P. M.; Proella Marean; Clarence Titus.  
**Brooklyn, New York**  
Christ Ch., 967 Halsey (near Broadway) Tues., Wed. & Thurs., 2 & 8 P. M.; M. James Hedenberg.  
Divine Spiritualist Ch., 295 Schermerhorn St. (near Nevins St.) Sun., Tues., Thurs., & Fri. 7 P. M.; Mon. & Wed., 1 P. M.; Beatrice De Hunt.  
The Church of Divine Guidance, Aux., 58-05 Myrtle Ave.; Tues. & Thurs., 2 & 8 P. M.; Sun. 8 P. M.; Emily Drescher.  
**Buffalo, New York**  
Cold Springs Sp'list Ch., 1043 Jefferson Ave.; Sun. & Wed. 8 P. M.; (Mediums' Day, 3rd Sun.) Mildred Mason.  
Temple of Divine Science Sp'list, 267 Sycamore St.; Sun. 7:45 P. M.; (Mediums' Day, 4th Sun.); K. L. Henderson, Cara Alexander.  
Sunflower Spiritual Science Ch., 39 Manhattan St., Sunday 7:45 P. M.; Mon. & Fri. 8 P. M.; (Mediums' Day, 2nd Sun.) Ida Hansen, HUmbolt 8835.  
Sunshine Christian Sp'list Ch., 284 Jefferson (Bristol Entrance); Sun. 8 P. M.; (Mediums' Day, 2nd Sun.); M. Burgan. (Phone: Cleveland 7368).  
Brooklyn Memorial Sp'list Ch., Richmond & Summer St.; Sun. 7:30 P. M.  
EAST AURORA—1st Spiritualist Temple, 29 Temple St.; Ethel Squier.  
**Elmira, New York**  
Universalist Spiritualist Church, 225 1/2 Franklin St., Pauline Hamm.  
First Spiritualist Ch., 463 E. Church St., I.O.O.F. Temple; Eva Bostwick.  
FAYETTEVILLE—Wayside Chapel, R.F.D. No. 2; Luania Caley; Mrs. Lewis Ferris.  
FREEVILLE—The Central New York Spiritualist Camp Association; 1948 season, July 3rd to Sept. 5th; Hazel L. Alford, Sec'y.  
FULTON—1st Sp'list Ch., 55 S. First St., Mrs. John Be'anger, Sec'y, 105 Walrad St.  
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O'Hara Home Circle, Forest Temple Park, Rev. Minnie Cooke O'Hara.  
Lily Dale Assembly; Season July and August; May Stickley, Ass't Sec'y.

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Alma Mosher, Melrose Park, mental, trance and direct-voice medium; N.S.A. affiliation.  
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Ida Stritzel, South St., Mental and trance medium.  
Carrie Yarter, Melrose Park, mental medium; General Assembly of Spiritualists.  
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JAMAICA—Ch. of Eternal Light, 9050-170th St. (between Jamaica Ave. & 90th Ave.), Mon., Tues. & Thurs. 2 & 8 P. M.; William Skidmore.  
RICHMOND HILL, SOUTH—Ch. of Spiritual Guidance, 111-41-120th St., Sun. 8 P. M. (closed during July and August) Mollie Beck; (Virginia 3-5979).  
WEST HEMPSTEAD — Sp'list Ch. of Magdalena, 559 Henry St. (2 blocks south Hempstead Turnpike at Nassau Blvd.); Sun. & Wed. 8 P. M.; Wed. & Thurs. 2 P. M.; Thurs. 10:30 A. M.; Miss Marion Miller.  
LOCKPORT—Lock City Spiritualist Temple, 11 Cottage St. (Mediums' Day, 3rd Sun.) Violet Southland.  
**New York City, N. Y.**  
Aquarian Brotherhood of Christ, 244 W. 75th St.; Carolyn C. Duke, S. T., Sun. 7 P. M.; Mon. 7:30 P. M.; Wed. 2:15 P. M.; Virginia Oakes, Wed. 7 P. M.  
Beacon Light Spiritualist Ch., 169 W. 98th St., Apt. 8, Tues. & Thurs., 2:30 & 8 P. M.; Sun., 8 P. M.; Hermine Leger.  
Ch. of Believers in God, Green Room, Hotel McAlpin, Broadway at 34th St., Sun., 10:30 A. M.; Founder, Johannes Greber.  
Little Cedar Sp'list Ch., 123 W. 94th St.; Wed. 1 P. M.; Sun., Tues., Thurs. & Fri. 7:30 P. M.; Beulah M. Brown.  
Occult Science Society, Inc., Hotel Times Sq., 43rd & 8th Ave.; 1st & 3rd Sun. day; Wilfred S. Spear, Box 385, Yonkers.  
Temple of Light, 152 West 42nd St. (Suite 708), Sun. 11 A. M. & 7:30 P. M.; Tues., Thurs. & Fri. 7:30 P. M.; Sun. & Fri., 2 P. M.; Wm. Chas. Owens.  
St. Cecilia's Temple of Divine Healing; 8:30 P. M.; 1st & 3rd Sun. 8:30 P. M.; Apt. 6, 14 W. 133rd St.; V. Arrindell.  
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First Spiritual Science Ch. of Brooklyn, Studio 855, Carnegie Hall, 154 W. 57th St., Wed. & Fri. 7 P. M.; Frances H. Parker.  
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United Sp'lists' Ch., 41 W. 73rd St., Wed. & Fri. 7 P. M.; Thurs. & Sat. 1 P. M.; Sun. 11 A. M. (No Messages Sun.) Edward Lester Thorne.  
Chapel of The Eternal Star, 3-A, 300 W. 54th St.; Sun. 11 A. M.; Tues., Wed. & Thurs. 8 P. M.; Tues., 1 P. M.; Rose Erickson.  
The 1st Ch. of Spiritual Vision, 100 W. 61st St. (near 8th Ave.); Sat., Sun. & Fri. 6 P. M.; Thurs. & Sat. 1 P. M.; Anne's V. Cali. pastor. (Phone, PLaza 7-1799).  
**Rochester, New York**  
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Universal Psychic Science, Rochester Temple, 67 Edinburg St., Sunday & Wednesday, 8 P. M.; Helene Gerling.  
Ch. of True Brotherhood 220 Floral Bldg., 257 Main St., East; Merton W. Herbst, Sr.  
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1st Sp'list Ch., 535 Oakwood Ave., Sun. & Wed. 7:45 P. M. (Message circle 6:30 P. M.). Wava LeDue; Ida Robinson.  
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St. Paul's Spiritualist Church, 68 1/2 East Mill St.; Revina Roshon.  
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**Columbus, Ohio**  
Congregational Sp'list Ass'n, 187 S. 56th St.; Sun. & Wed. 7:30 P. M.; Wed. 2 P. M.; A. A. Hamilton; Bertha Holz Hamilton.  
Truth Tabernacle (Spiritualist), 996 Oakwood Ave.; Sun. 8 P. M.; Tues. 7:30 P. M.; Curtis B. Morris.  
Ohio Ave. Sunshine Sp'list Ch., 86 South Ohio Ave., Sun. & Thurs. 7:30 P. M.; Ralph A. Whitney.  
First Spiritualist Church, 6th and State St. Sun., Wed. & Fri. 7:45 P. M.; Wed. 2:30 P. M.; (2nd Sun. each month, 2:30 & 7:30 P. M.); Edgar J. Smertz, 768 Dryden Road.  
1st Spiritualist Temple Society, 24 West Goodale St., Sunday 7:45 P. M.; Agnes Reese, Sec'y, R.F.D. No. 2, Ashville, Ohio; Ralph Reese, President, 714 East 4th Ave., Columbus, Ohio.  
**FAST LIVERPOOL**—1st Spiritualist Ch., 2nd Floor Review Bldg., Washington St.; Mary E. Wilson.  
**GREENVILLE**—Christian Spiritualist Ch., 519 Front St.; Walter F. Heller.  
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**STEBENVILLE**—Spiritual Ch. of Truth & Light; K. of P. Hall, 3rd & Market Sts.; Sun. 6:30 & 7:45 P. M.; Fri. 8 P. M.; Opal L. Welch.  
**Toledo, Ohio**  
Goodwill Spiritualist Church, 1515 Ottawa Drive; D. E. Crider.  
1st Spiritualist Episcopal Ch., 630 West-ern-at Field, Sun. 7:45 P. M.; Walter Nofziger, Pres.; Fred L. Felix.  
Christian Spiritualist Ch., 1222 Erie St.; Cecil Engle.  
Toledo Nat'l Sp'list Ch., Room No. 1, Mezzanine — Commodore Perry Hotel; Hazel Lafferty, Sec'y; Mrs. Z. H. Ballmer.  
Peace Trinity Sp'list Ch., 368 Summer St.; 7:45 P. M.; Wed. P. M.; Mr. and Mrs. G. A. Kurtz.  
**WARREN**—Christ Universal Sp'list Ch., 123 High St.; Sun. & Thurs. 7:45 P. M.; Elmer John.  
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Ingersoll Memorial Spiritualist Ch. 319 W. Federal St., Room 9, Thurs., 1:30 & 7:45 P. M., Sun. 7:45 P. M., Rose Hoyle.  
**OKLAHOMA**  
**ENID**—1st Christian Spiritualist Ch., 409 N. Independent; A. S. P. Fields.  
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Universal Science Ch., 1112 North Boston; Sun. & Wed. 8 P. M.; Esther Hughes.  
**OREGON**  
**OREGON CITY**—1st Spiritual Religious Ass'n of New Era (Canby); 1st & 3rd, Sun. 2 P. M.; Lester Hess.  
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The Spiritual and Psychic Research Temple, Wigwam Hall, Red Men's Hall, 1510 S.E. 9th Ave. at S.E. Hawthorne Blvd.; Sun. 7:30 P. M.; Luella LaValley.  
**SALEM**—1st Spiritualist Ch., 249 N. Commercial St.; Sun. 2:30 P. M. & 7:30 P. M.; Sam J. Harms.

**PENNSYLVANIA**  
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**EPHRATA**—Camp Silver Belle, Mountain Springs Hotel, 1945 season, June 19th to Sept. 6th; Ethel Post-Parrish, Sec'y.  
**McKEESPORT**—1st Sp'list Ch., 809 Locust St., Sun. 7:45 P. M.; Wed. 2 P. M.; 4th Thurs. Social; Sara K. Openshaw, Sec'y; Sara Ackard, President.  
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**Pittsburgh, Pennsylvania**  
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**WILLIAMSPORT** — Progressive Temple of Spiritual Science, 2715 Grand St., Sun. & Tues., 7:45 P. M.; Olive & Ernest McMillin.  
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**RHODE ISLAND**  
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W. T. Stead Spiritualist Church, 32 Haskins St., Sunday, 2:30, 4:30 & 7:30 P. M.; Thursday, 7:30 P. M.; Theodore Perkins, Sec'y; Eugene R. Letourneau, Treas.; Bertha B. Hodgkins President.  
**TEXAS**  
**BEAUMONT** — Golden Rule Spiritual Church, 894 McFaddin St.; Sun. 8 P. M.; Pearl M. Marie Davis.  
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Universal Spiritualist Library, 524-26 Haight Bldg., 2nd & Pine Sts., Open Daily; Addie Rosencrans, Leo F. Elmire.  
**SPokane**—Nat'l Sp'list Ch., "Star of The East"; Julian A. Fox, 807 N. Ash St.  
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South Side Sp'list Ch., 1239 South 15th St. Rev. Betty Crews Brown, Minister.  
First Christ Unity Spiritual Science Ch., 2603 W. Atkins Ave., Sun. 8 P. M.; Wed. 2 & 8 P. M.; Rev. Ella Krahn and Rev. Walter Krahn.

**KACINE**—Unity Haven of Divinity Chapel, Hotel Racine, Sunday 8 P. M.; Rev. Mar-cela J. Woellersheim.  
**WONEWOC**—The Wisconsin State Spiritualist Association; season July and August; Melvina Hostak, Sec'y.  
**CANADA**  
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**CALGARY (ALBERTA)**—First Spiritualist Ch., 1123 8th Ave. W., Alice E. Rushton.  
**HAMILTON (ONTARIO)** — Church of Spiritual Brotherhood, Winter Gardens, Ottawa St., North; J. Martin.  
**Britten Memorial Spiritual Church, 847 Dorecourt Road; Mae E. Potts.**  
Ch. of Spiritual Faith, 231 Jones Ave.; Sun. 2:30 & 7:30 P. M.; Jean Windle.  
**VANCOUVER, B. C.**—Divine Science Fellowship, 1021 W. Hastings St., Moose Aud'm; Sun. 7:30 P. M.; Ethel M. Basham.  
**VICTORIA, B. C.**—Open Door Spiritualist Church, 1600 Cook St.; Lyceum, Sun. 11 A. M.; Sun. 7:30 P. M.; Mon. & Thurs. 8 P. M.; W. L. Holden; F. W. Hutchinson.  
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# SIBERIAN SEANCE

## PONTIAC, Famous Indian Chief Proves His Survival

By **M. P. CAMPBELL**, who vouches for every detail of this narrative

Both Ian and myself had to admit at last, that we had lost track of the main road back to Vladivostok. Night was coming on, and we had to seek shelter somewhere. By a fortunate chance we came across a wayside hut. In response to Ian's knock, a man of the peasant type opened the door. Ian, who could speak Russian fluently, managed to convey our position to the peasant, who invited us to stay the night.

During the course of further conversation it appeared that our host was an amateur medium. Moreover, if we desired it, he would give us a sitting that night. After a meal of hot soup, we prepared a room for the seance. With a 45 foot length of rope I bound our host, whilst Ian extinguished the one and only lamp in the room. We were not, however, left entirely in absolute darkness. I could plainly see Ian and various objects in the room quite distinctly in the red glow from the log fire.

For a long time I thought nothing was going to happen, but we were suddenly startled by a man's deep bass voice addressing us in slightly broken English. The voice appeared to issue from high up near the ceiling.

"Good evening brothers," it cried. "My name is Pontiac. I am neither a Guide nor helper of the medium, but came as a visitor. In earth life I was a Red Indian. I met my death at the hands of a brother Red Indian who had been bribed with fire-water by a white man."

### Pontiac Answers

Pontiac went on to say that Big Head would find full confirmation of these facts in a big hall where there were lots and lots of books.

"Who is Big Head?" I asked.

"You ought to know him," answered Pontiac chuckling.

"How is that?"

"Because you have known him all your life, brother."

In a flash it occurred to me that he was referring to my Christian name of Malcolm. Interpreted, Malcolm means Great or Big Head.

"How do we commence life on your side?" asked Ian.

"Exactly where you left off here," answered Pontiac.

"Is life there just as real to you as it is to us here?"

"Much more so. In comparison,

### New Healing Center In Chicago

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the people on the earth are the dead ones, we the living ones."

"Do you have occupations?"

"Yes, we can follow the occupation nearest our heart's desire, whether music, engineering, painting, healing and so on."

"Is re-incarnation true or false?"

"I don't know."

"What is the use of Spiritualism and Theosophy?"

"The use you make of them."

"Could you answer a mental question?"

"I will try..."

### During Sleep-state

"The answer to your question is that our teachers tell us that there is no form of physical life on the moon."

(Ian had asked if there was any form of physical life on our satellite.)

"Is there life on Mars?"

"I don't know, but wait."

About five minutes later Pontiac returned.

"Yes, there is still life on Mars.

In answer to another question that you have in mind, the straight lines observed by your astronomers are what you would call artificial canals."

"Will there be interplanetary travel soon?"

"Not for a long time to come."

"What is the best time for communicating?"

"When you are asleep. Then your etheric body can communicate with us because of its higher frequency of vibration."

"Do you believe in salvation?"

"Every man is his own saviour. If you have sown tares in this life, you must reap tares here or hereafter. It is not until you have reaped the tares, that you can plant the wheat. No teacher, however great, can turn aside the universal law of cause and effect."

### Nerve Force

"Do they still have wars on the other planets?"

"With the exception of earth, war has been dispensed with millions of years ago on the other Solar System planets. Outside of that System our present knowledge is very limited. We do, however, have occasional etheric visitors from nearby planetary systems to our own etheric planes. Only a very few have reported war on their planets."

Ian asked 'Pontiac' how the voices were produced. In a nutshell the explanation was roughly as follows. Nerve force was

drawn off from the sitters and added to the nerve force of the medium. To this was added further energy-ingredients by the discarnate scientists. From this compound of energies a substance called ectoplasm was formed. This substance was used in building a material speaker.

Excepting for the ticking of the clock and the sound of a log crackling on the fire, there was silence again around us. What next?

### Levitation

But soon we heard another voice speaking high up above our heads, requesting us to gather round the table. When we had done so the voice asked us to place the tips of our fingers on the table. Ian asked the voice if the table operators were going to spell out messages in alphabetical order. The voice answered that they would do so and that the spirit operators had selected the table for the remainder of the seance because it would take less power. This table was quite a small affair, measuring about 36 by 20 inches, and weighing not more than a dozen pounds.

After five or six minutes the small kitchen table started tapping out its first message. Its purport was to the effect that conditions were good, and that the communicator was a certain Mr. V——, who in earth-life hailed from Rostov-on-Don. He asked me to get in touch with his brother in London. He said that his brother had been one of the biggest London traders in ready-made clothes, but that he was now on the verge of starvation. The following conversation then ensued.

C. "Have you any idea where I will contact your brother?"

V. "There is a small cafe opposite a park that he often goes into early in the morning. The owner of the cafe is a little stout Italian gentleman, whose name begins with B."

### Helpful Advice

C. "How will I know your brother by sight?"

V. "He is well over 80 years of age, wears pince-nez glasses, and dresses entirely in black, and carries a white walking stick. He invariably asks for a black coffee and one cigarette."

C. "How can I help him?"

V. "As a last resource he is thinking of selling a roomful of very valuable old antique furniture, last reminders of a more prosperous period in his life. He is prepared to sell them as low as £50 the lot, whereas its current value to-day is not less than £300. Will you please contact the big-

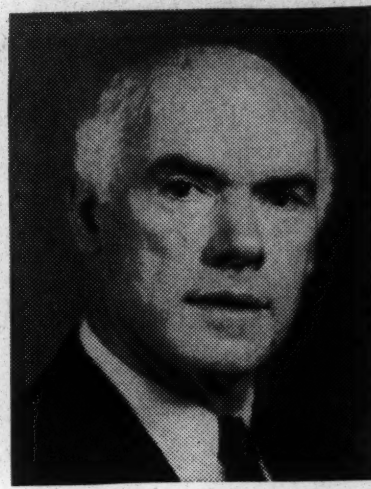
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### DE CHARD PASSES AWAY AT LILY DALE



Psychic Observer

Alexander DeChard passed away several weeks ago at his Lily Dale, N. Y. residence on Fourth Street.

He is survived by his wife, Gladys and four children.

For the past twenty years, Mr. DeChard was registered as a medium on the Lily Dale Assembly grounds.

gest furniture dealers and get the best possible price for him?"

C. "I most certainly will. Is there any other way I can help your brother?"

V. "My brother has an excellent knowledge of Russian, German, Spanish, and English. Perhaps you could get him a few pupils."

C. "I will do my best."

### Rare Evidence

After thanking me, the table tapping indicated that the power was now gone. And so ended our Siberian seance. I untied our host, who complained of feeling icy cold. Five minutes later, when the lamp was lit, he appeared quite normal.

Several months later I was having an early morning breakfast in a little Herne Hill Cafe. Noticing that the proprietor was on the stout side and spoke with a distinct Italian accent I asked him if his name happened to begin with the letter B. He paused, looking at me rather owlishly through his large horn-rim glasses, and asked me why I asked him that question. I did not go into details, but merely told him that I was anxious to get into contact with a certain Russian gentleman. I described the Russian fully. To my no small surprise, the proprietor informed me that a man answering the description used to come in regularly each morning for—a coffee and one cigarette!

### Remarkable Assistance

Ten minutes later the bell at the cafe door rang and a very elderly gentleman entered. In a flash I recognised him as V——'s brother. There was no need for the Italian proprietor to point him out to me. It was absolutely impossible to mistake him. Every detail, as to his stick, age, dress, etc., confirmed the seance description.

However, I waited for the old man to give his order. Yes, you have guessed it. A black coffee and one cigarette! This was all that I needed. Drawing up a chair to his table, I introduced myself. He admitted his name was V——, that he had had a brother who had lived in Rostov. He also agreed as to his financial condition, and that at one time he was a power in the city. Questioned

concerning the antique furniture, he admitted that he was on the point of considering an offer of £60. I fairly easily dissuaded him from accepting this sum.

That same morning I rang up the principal furniture dealers and fixed up an appointment with them for the following day. To cut a long story short, the furniture was sold to the highest bidder, realising a sum of £325. Three people at least were thus made very happy — on the earth plane, V—— on the etheric plane, and myself. From time to time I was able to introduce to him pupils anxious to learn either Russian, German or Spanish. Whenever I met him at the cafe I noticed that his order was for a decent breakfast and a packet of cigarettes.

### "The Revolt of Pontiac"

There was another sequel to the seance. Just at closing time I was browsing around the history shelves of the local Croydon library, some years later. I could not make up my mind what to select, when there was a sudden flicking on and off of the lights, and the Librarian called "closing time please." I wanted something to read that night, so I snatched up the very first book that I had previously noticed, and handed it in, just in time for the Librarian to stamp it. This book had a bright red cover and I felt within me a peculiar magnetic attraction towards it.

When I got home I found to my surprise that the title of the book was "The Revolt of Pontiac." To my amazement, as I read through its contents, I discovered that Pontiac was an historical figure who had not only led a revolt, but was betrayed and killed by a brother Indian, who had been bribed with fire water by a white man.

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**GIVES**

## KNOWLEDGE FOR WHICH THE WORLD IS STARVED

Spiritual Knowledge can be received ONLY through our great psychics and mediums

By

**J. A. Huttman**

1710 Bush St., San Francisco, California

It was on the occasion of a double wedding many years ago at which the psychic, Rev. James J. Dickson, officiated that I witnessed a Spirit ceremony which I shall never forget.

The wedding which preceded this event was in itself memorable for the lofty precepts of marriage, beyond the simple exchange of vows, which the Spirit World unfolds. After the wedding the lights were dimmed and Juanita, Rev. Dickson's guide, whom we all knew well, materialized adorned in a gown of pale pink lace gathered at the waist by a band of sparkling jewels, around her neck hung a string of jewels, and a bracelet glistened on her arm.

Her long, black hair, adorned with roses, hung in tumbling ringlets about her comely features barely concealed by the white transparent veil that enshrouded her entire figure. She was gorgeous — a delight just to behold — but she was there for a purpose.

Plainly visible to all the bidden guests this beloved Spirit had come to bestow upon the couples her benediction—a ceremony rare enough in these superficial times. After a few preliminary words, with outstretched arms she bid the many invisible Spirit friends present to gather 'round; then emanating a deluge of divine vibrations so intense they sent a surge of ecstatic joy through every fiber of my being, she slowly and hesitantly in passionate phrases, blessed the couples.

### Juanita Materializes

I was enraptured. It was a moment inexpressibly sacred. After the blessing she told the couples of their past lives in the Spirit World, of their pursuit of an earth experience, and of their return some day whence they came. What beyond this could any couple ask at their marriage ceremony? So tangible and heavenly was Juanita throughout this performance that no sensitive, truthful person could have denied her reality.

Then Juanita dematerialized, and the Spirit friends of all those present appeared in turn with a word of greeting. To close the seance, Minnie Brown, Rev. Dickson's cabinet control who has always materialized as an eight-year old child, appeared, her blond curls much in evidence, and sang a beautiful song of the Spirit Land in a juvenile voice.

It was a sensational evening which I shall cherish always. Recounting it recalls other vivid phenomena which I have been privileged to witness since meet-

ing Rev. Dickson some twenty-six years ago.

For many years prior to that meeting I had wandered despondently from church to church, never satisfied, always searching for something more concrete in religion than that which orthodoxy offered.

Then one day, I learned of a certain Rev. James J. Dickson reputed as a splendid materializing psychic, and at the first opportunity my mother and I attended one of his meetings. We knew no one present. The seance was held in a large room on an upper floor; the audience and Rev. Dickson sat facing a bay window across which was stretched a small black curtain.

### Foreign Language Spoken

The lights were dimmed, but not so as to obscure anything. At once Spirits appeared, each singular in appearance and expression, and throughout the meeting they materialized thick and fast.

Fascinated by the proceedings, I was startled when a Spirit announced the full name of my deceased aunt. In joyous tones she greeted us and told of her happiness in the land beyond.

Later two Spirits appeared simultaneously, gave their full names, and addressed themselves to mother, but she did not recognize them. The Spirits then explained in German that they were her grandmother and grandfather who had passed on in Germany when she was but ten years of age, details which recalled them to her memory.

### What Spirits Wear

Mother was astounded, and I was little less impressed. Now there was no possible way Rev. Dickson could have known about these two Spirits, for even mother had forgotten their names. Could I have had but an inkling of the further surprises in store for me!

After we became well acquainted with the psychic we invited him to give meetings in our home to which were invited our friends and their friends. There, on my own ground, I personally saw to

all arrangements for the meetings taking scrupulous care that every particular be above reproach.

Over a period of two years, we used several different rooms for seances and I myself placed the curtain in different corners of those rooms; but whether Rev. Dickson sat behind the curtain or in front of it in view of everyone, the results were the same. Dozens of Spirits would materialize at every seance—as many as a hundred and fifty in a single evening.

Sometimes they were so plain we could see their faces, their coiffures, the colors and particulars of their garments. Sometimes they spoke in different languages: Portuguese, German, Italian, Swedish—as many as six or seven tongues were heard in a single meeting. Rev. Dickson speaks only English. Sometimes four or five Spirits would appear simultaneously and speak to their friends, everyone in the room being able to see and hear them.



Chief Wango

Then there were the marvelous Spirit dances held monthly before an audience of as many as eighty people. Three appropriate phonograph records were selected for the three solo dances to be presented during the evening, then the lights were dimmed but not so dim as for the regular meetings. To the delightful strains of a classic melody, an Angel would drift from the curtain and more like a butterfly than a ballerina, with waving garments and airy grace, would glide and bound and whirl, would perform arabesques and pirouettes in a classical rendition. There were Indian girls in buckskin and beads with dangling braids and bare feet who wiggled and jiggled and swayed as they beat out the cadence of a rustic lyric in Indian fashion.

There were Polynesians in gaudy garb with flowing black hair and bare legs who with waving arms and swinging hips told in symbolic gestures a story of life and love beneath the palms of a tropical isle. There were devadasis from the mystic temples of the Ganges and palaces of the Rajahs in many veils, jewels, and bracelets, who with langorous fluidity and a minimum of curves, with feet close to the floor for pattern and rhythm danced to a monotonous theme that had no end.

There were Egyptians close-sheathed, with many transparent veils, with necklaces and rings, who represented the rushes along the banks of the Nile that swayed and bent and lashed in the wind.

From the temples of Dionysos, came the ancient Greeks like nymphs on leave from Olympus giving vent to the joy of expression through movement, their garments flowing, their passions

Materialized form of Minnie Brown and her medium, J. J. Dickson



Materialized form of Minnie Brown and her medium, J. J. Dickson

### APPORT MEDIUM



Psychic Observer

Rev. John W. Bunker, Eaton Rapids, Michigan, lecturer, teacher, mental, trance and apport medium; Presiding Clergyman of the Spiritualist Episcopal Church.

During July and August, he conducts seances regularly at Chesterfield Spiritualist Camp, Chesterfield, Indiana and demonstrates his rare gift of mediumship, known as Apport.

high, their gestures as delicate and powerful, as direct and simple as a lonely pillar on a moonlit hillside.

On one occasion a Spirit did the old-fashioned waltz to *Moonlight and Roses*. Yet there was not a sound from the dancers — not a clang of a bracelet, not a click of a cymbal, not a thud of feet on the floor. All skill and grace, all buoyant and ethereal, they were like nothing human.

The intervals between these dances were devoted to special materializations in native costume. It might have been an austere Chaldean in kinkly beard, hood, and tunic fringed in gold. It might have been an armored knight from ancient Germany in helmet with plume and glistening coat of mail.

### Noted English Women

It might have been an Inca priest in ceremonial attire with elaborate headdress and gorgeous robes with fitting designs in colored feathers. It might have been a Soul in attire of the Spirit World, in a garment with conventional floral pattern in brilliant jewels, or a rambling pattern that depicted the flight of a waterfowl from dawn to sunset.

They would change their costumes before our very eyes; they would materialize flowers and with one gesture adorn themselves with corsages that clung without pins; they would move about before the curtain most charmingly, as in a fashion show, revealing different angles and details of their apparel. Those monthly events of pageantry and action were not to be missed. They continued for almost a decade.

The Duchess of Hamilton and friend, Miss Lind-af-Hageby of England, while visiting the west and attending Rev. Dickson's meetings witnessed one of these Spirit dances and at its conclusion before all of us present, expressed their delight at beholding such wonderful manifestations.

### Slate Drawing

Through another phase of Rev. Dickson's psychic power, I have obtained many Spirit drawings in color by Juanita. Once while holding a slate in a developing class I was delighted at close of the meeting to find thereon a lovely picture of my deceased daughter. No one had touched the slate but me.

For colors, Juanita had gathered elements from the dyes in the garments of the people present. The accompanying photo of Chief Wango, one of my family guides, is of a slate drawing in color by Juanita made in full daylight, similar to hundreds of others by her hand which have been scattered over the world.

Yet these demonstrations are

only part of the many I have been privileged to witness and enjoy not only at the meetings but in my own home since I have been attending Rev. Dickson's seances. Toward the forwarding of this great psychic work, I serve as secretary of the Spiritualist Church of Revelation, Inc., of which he is pastor. We hold our weekly meeting here, in San Francisco, at 465 Geary Street, fourth floor, every Thursday evening.

### Spiritual Knowledge

Yes, there was a time when we wondered if there was life hereafter, but through Rev. Dickson's psychic power that question and many, many others have been answered more fully than we ever dreamed was possible. Have our loved ones not returned, materialized, talked to us, and demonstrated in various ways?

Have they not given us much knowledge about material life on this and other planets as well as knowledge of the life beyond? It is this knowledge — spiritual knowledge — for which the world is starved and which is to be had only through our great psychics.

## PROVING SURVIVAL

(Continued from Page 1, Col. 5)

In the Wilkins Sherman report we get a day-to-day pictorial account of surrounding circumstances, to a remarkable degree of detail; no names are transmitted, either of person or place. The telepathy is similar to silent television; a scene is reflected, apparently from one mind to another, solely in optical terms.

How we can secure similar evidence for ex-carnate soul-to-soul transmission is a matter for psychological enquiry. Ordinary seance evidence extends to no more than family names and messages.

Though this suffices for some people who knew the entity involved, the results seldom provide sufficient evidence to convince strangers. We are back where we started: we know from our own experience "that red is red"—but, how can we convince others who as yet cannot see in the same order of vision?

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# TIME AND SPACE

## The Vision Of P. D. Ouspensky

The "Heavenly Kingdom" comes in every man's soul when he outgrows strife, selfishness and passion, and steps upon the high table-land of peace, charity and wisdom.

Every true Spiritualist must hasten the day of such peace and righteousness.

By

Martin Granville

The death of P. D. Ouspensky will bring sorrow to the hearts of many thousands of his admirers throughout the world. Not a great deal is known about his life, for since he was driven from Russia, the country of his birth, in the 1917 Revolution, he has lived in the shadows, away from the public glare that might have attracted political assassins.

He was born in Moscow in 1878. At Moscow University he specialized in the natural sciences and psychology, but decided at graduation on a career as a writer and philosopher. His first book, *The Fourth Dimension*, published in 1909, fulfilled his ambitions and placed him in the first ranks of mathematical philosophers.

### In Abject Poverty

During the Revolution he was forced, with many other intellectuals and artists, to take refuge abroad. After many years' searching by interested friends, he was found in abject poverty in Constantinople, whence one hundred and fifty thousand Russian exiles had fled. In the meantime Viscountess Rothermere had published an English edition of his second book, *Tertium Organum*, which provided him with the funds to settle in London, where he joined forces with Gurdjieff, the Greek mystic, and founded the Gurdjieff Institute. The members of this famous group included such eminent writers and mystics as Algernon Blackwood, J. D. Beresford, and Viscountess Rothermere, who were impressed by Ouspensky's eloquent and inspiring lectures and the mystical stillness of their Master, Gurdjieff.

### No Mumbo-jumbo

Ouspensky was perhaps the first to present Occultism in a way that was acceptable to conventional academic philosophers. His theories of Serialism and higher dimensions of space have become the bywords of every layman. It was not that Ouspensky compromised with conventional thought, but that he evinced such a mastery of it that his explorations in its purlieus spoke of a balance and wisdom that others had wanted. There is none of the flummery and mumbo-jumbo in Ouspensky that so often clogs the thoughts of those less conversant with the academic culture of the centuries.

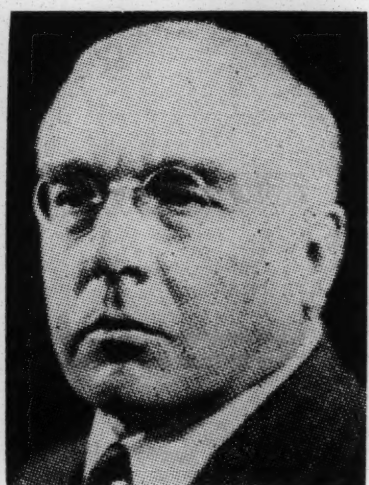
Ouspensky was essentially an esoteric thinker. The higher occult vision, he maintained, was the prerogative of the few. It was not a thing that high mental culture or intellectual attainments could bestow, for it grew in purely emotional soil. Education and mental discipline could encourage the elements within us that were congenial to it, and eliminate those which were hostile; but they could not create it. It was something we

either possessed or wanted, and the clue to its presence was an unending quest of the wondrous, sensed as the only true and real.

He believed that there were several paths to cosmic consciousness: through Nature, through thought or feeling, or through Art in its highest manifestations.

It is a state of being that cannot unfold if the conditions of our

### RUSSIAN WRITER



Psychic Observer

P. D. Ouspensky

He is author of "Tertium Organum" and "A New Model of The Universe."

inner lives are adverse to it—if we are absorbed by the outer life, its struggles, emotions, and interests. The centre of gravity for man must be in the inner world. There must exist for us a great freedom and concentration on the inner being.

### Cosmic Consciousness

He agreed with Dr. Richard Bucke that there were an enormous number of men in whom there existed no possibility of cosmic consciousness at all. As no development can make animals speak man's language, so it is that not all of us are set apart to converse with the gods. Our charism can be enlarged or choked by the lives we lead, but it cannot be created. And for its ultimate unfoldment a boldness of thought and boldness of feeling is called for that even the most independent among us are very rarely permitted to express.

It was the essence of Ouspensky's philosophy that "that which can be expressed, cannot be true." He believed that terms were working symbols that served utilitarian ends in an illusory world. Necessarily, therefore, much of what Ouspensky

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DORTCH CAMPBELL  
Box 832, Clarksdale, Mississippi  
(P-240)

had to say was expressed in analogies and parables.

All systems, he thought, which deal with the relation of the human soul to time—and this was in his view the fundamental problem of philosophy — systems such as after-death survival, reincarnation, transmigration of souls, karma, etc., are mere symbols trying to transmit relations which cannot be expressed directly because of the poverty and the weakness of our language. They must not be understood literally any more than the symbols and allegories of art. We must search for the hidden meanings — what cannot be expressed in words; for the ultimate is inexpressible. The literal understanding of the symbolic forms disfigures the inner content and deprives them of their value and meaning.

### What Ouspensky Thought

In contemporary science Ouspensky saw much of what is in the Kaballa, such as the first two principles, or elements, represented, by the negative and positive electrons. Science, he said, was working within the closed circle of an unreal universe, out of which it could never break until it transferred its attention from purely physical problems to questions of consciousness. It was at present studying only the projected image, as in a film, whereas the source, or light, which is consciousness, should be the object of study, and the film itself, which are the impressions, through which the light is passing.

Our senses are only "feelers." We live groping about, feeling, but never seeing anything. Science extends the scope of our feelers, with the aid of telephones, microphones, and telescopes, but it does not give us any new sense. It can only sensitize our antennae, but cannot give us eyes.

It is not the physical world that science knows that should concern us, but the unknown world of occultism and psychical research. The systematization of that which we do not know, Ouspensky thought, would yield us more for the true understanding of the world and the self than the systematization of that which in the opinion of exact "science" we do know. When the faculty to apprehend in other dimensions of space than the three dimensions of science is brought into consciousness, new horizons open.

### The True Nature of Space

#### And Time

Although it is not by any means the major part of Ouspensky's contribution to occult philosophy, speculations on the true nature of space and time occupied much of his work. Time, he thought, was more complicated than common sense would allow. By past he meant not only what had been, but that which could have been; and by the future that which may be.

It is only the past and future, in one sense, that he has any real existence; for the present is fleeting, and in it exist all the infinite possibilities of the other two.

When discussing the problems of space-time, Ouspensky would slip into analogies and parables. He would compare the life of a single-dimensional animal, such as a snail, with that of a two- and three-dimensional, and so carry the analogy to a fourth and fifth.

As an instance of this form of analogy, a horse (which there is reason to believe has two-dimensional vision) sees what we would call a sphere as a disc. As it approaches the disc it will see it growing larger and as it recedes it will get smaller. It will see, in other words, what we call the third dimension of space, as movement, and therefore time. Time, in short, becomes an imperfect way of apprehending a higher (in this case, a third) dimension of space.

### LEST WE FORGET

THOMAS GRIMSHAW

Born Darwin, Lancashire, England, November 17th, 1866; passed away New Year's day, 1938.

On page 116 of the N.S.A. Souvenir centennial book: Mr. Grimshaw was "quiet and unassuming, he never attempted to dominate, despite his great knowledge of the work, but met all questioners with wise counsel, all problems with calmness and good judgment."



Thomas Grimshaw

"His kindness and understanding endeared him to all alike. He was the essence of sincerity, an efficient minister, lecturer, writer, conversationalist and educator; one who in his self-effacing, gentle way has done more to promote the Cause of Spiritualism in America than we as yet realize."

hending a higher (in this case, a third) dimension of space.

So it is with ourselves. What we see as movement, and time, is not really movement at all, but an imperfect way of apprehending a fourth dimension of space.

If we take a cross-section of a three-dimensional object, like a cube, we have a plane, which exists in only two dimensions. If we take a cross-section of a plane, which is a straight line, we have an existence in one dimension. Thus we might say, by analogy, that the objects we see about us are cross-sections of larger four-dimensional existences which our space sense is not sufficiently developed to apprehend.

### Needless Argument

If we imagine a cross-section of a tree taken across the branches and trunk the tree would appear in this plane-world as many separate bodies. So it might be with our own cross-section of a world, that all the multifarious bodies, events, and thoughts are in a larger sense but branches and leaves of a single tree that is too vast for us to comprehend.

For a two-dimensional animal a new sun will rise with each new day. In the same way a new morning breaks for us and a new spring with each new year. They are not new mornings at all, any more than the sun that the animal sees is new. They are aspects of a larger whole.

Ouspensky was well aware of the shortcomings of this type of argument by analogy, and he employed it sparingly and only as an illustration if ideas that were too remote and abstract to be crystallized in any other way.

It is not possible, of course, to do anything like justice to the vast system of thought that Ouspensky constructed in the homage that these few inadequate words are meant to convey. P. D. Ouspensky was one of the greatest minds our century has produced, and his enriching scrutiny was cast into every aspect and phase of philosophical, and scientific thought and

experience. His prose is mellifluous, at times grandiloquent; the ideas it so colourfully and aesthetically adorns are profound beyond the reaches of mere man.

Far be it from me to claim that I have followed in Ouspensky's unremitting trail. But I believe that I have made some part of the track that only he could lay, and that I have glimpsed through the slit of the senses that are mine small fractions of the splendours that lie on the way. It is not an easy path to traverse, and the footprints that are planted down are quickly swamped in the jungle froth of a clamorous and materialist world. I am profoundly grateful that the footprints have been trodden there at all, that some part of the cruel undergrowth that we call civilization has been cut away by stronger arms than my own.

"Occult Review"

## ANDREW JACKSON DAVIS

(Continued from Page 12, Col. 5)

stated services of the established ecclesiastical system.

All churches, of whatever creed or denomination, have but one test of vital piety, in substance as follows: (1) Habitual Bible-reading; (2) family prayer night and morning; (3) grace before meals; (4) attendance upon public service; (5) long-facedness in the presence of sinners; (6) disbelief of Spiritualism; (7) indifference to the teachings of Science and Philosophy; (8) unqualified repudiation of everything like common sense in religion.

This, we think, is the "sum and substance" of American piety — the highest expression of the people's religious sentiment.

Lastly, what is the practical, actual, living expression of the people's morality? Is it justice between man and man? Is it equal rights? Are the poor helped out of their poverty? Are the enslaved rescued from their slavery?

Are the sorrow-stricken in the dust upraised by men of money and of power? Is mind higher than matter in the practical conduct of the people? Do men do to others as they would have others do to them? Benevolence, philanthropy, love, justice, righteousness—do the people work for the development of these divine attributes?

### "Heavenly Kingdom"

The *Son of Man* cannot be quickly revealed in a world so youthful as this, on a planet whose inhabitants have but glimpses of heavenly principles. The theology, the religion, and the morality of the people, are not yet free of ignorance and barbarism. The physical globe is yet very young; its population is also young.

Hence the rapid advent of spiritual manhood, moral symmetry, and social harmony, is impossible. We believe that the "Son of Man" has come in every person who is spiritually born out of envy and hate into Divine Love, which is pure and unselfish, seeing and seeking only the good and happiness of its object.

We also believe that the "Heavenly Kingdom" comes in every man's soul when he outgrows strife, selfishness, and passion, and steps upon the high table-land of peace, charity, and wisdom.

It is the office of every true reformer, every Spiritualist, every mind of ideas, to hasten the day of such peace and righteousness.

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(P-242)

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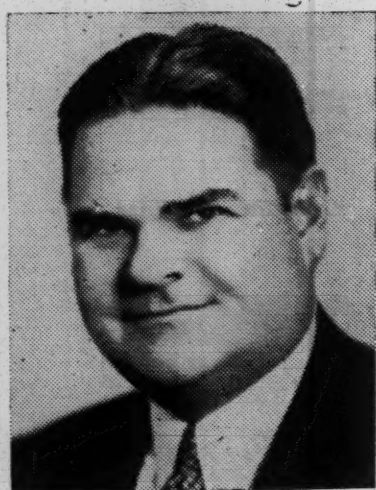
SITUATION WANTED by Elderly Lady who needs work in the home of a Spiritualist Medium. Will do cooking and light housekeeping. References exchanged. Write Anna Marie Purcell, General Delivery, Lily Dale, N. Y. (P-238)



# Do Spirits Guide Animals?

The hypothesis of spirit guidance may not be the complete answer in all cases or the correct answer in some but it seems to be a very plausible theory . . . worthy of further investigation on the part of others.

LECTURER-AUTHOR



Psychic Observer  
HOWARD BRENTON MACDONALD  
F. R. G. S.

## The Anatomy Of MIRACLES

(Continued from Page 3, Col. 5)

suming a consequent reduction in density for the protoplasm so released — a necessary assumption since it is not gouged out of the medium and cannot be found in chunks nearby — given this train of events, however produced, we should expect to note an attendant phenomenon previously described, namely a *reduction in temperature*.

### Harry Price Experiments

Drops in temperature under these conditions have been noted. Robert King writes (\*): "I rather incline to the opinion that this phenomenon (of cold wind at seances) is due to a difference in pressure caused by the abstraction of etheric matter from the sitters." Using a self-recording thermometer, Harry Price noted falls in temperature during seances\*. E. E. Dudlet has made many interesting observations in this field\*.

In the light of the foregoing observations and conclusions, let us sum up by describing a possible happening in the real world, an event which, however caused and influenced, seemingly may occur:

An individual is suffering, say, from cancer. He presents himself to the Shrine of Our Lady at Lourdes or to a Christian Science practitioner, or possibly before a totem-pole in Fiji. A mental condition of faith, a state of ecstasy, or some unusual form of consciousness, either in him or somebody else, is next induced.

### Strange Modus Operandi

Either immediately or over a period of time, consciousness, that inter-reacting and possibly inter-dependent something which we note in connection with matter, influences, we must surmise, the protoplasmic structure of the cancer. The substance of which it is formed loses both mass (weight) and density. Its molecules become separated. The cancerous mass becomes liquified, gasified, or otherwise changed in form. Possibly its constituted molecules become exteriorized, (e.g.) they leave the patient's body entirely. In the process he loses weight and a drop in temperature may be noted.

The process now reverses. Again under the guidance of some form of consciousness, these now undifferentiated, homogeneous and possibly exteriorized protoplasmic molecules again enter the supplicants body. But now they arrange themselves differently than before. Instead of forming the shape and entering the chemical combination peculiar to cancer, they take on the shape and enter the chemical

(\*) Light, April 25, 1903.

(\*) Journal A.S.P.R. Nov. 1927. See also the Price monographs on "Stella C" and "Rudi Schneider."

(\*) "Energy Transformation at Seances" — Journal A.S.P.R., July, 1926.

The part animals play in the great scheme of life is one of the wonders of spirit communication.

By

Howard Brenton MacDonald

3827 Carnation Way  
Los Angeles (27) California

Do spirit people sometimes act as guides for animals? Is this, perhaps, the explanation of how and why certain animals behave in a manner far beyond their normal intelligence? Can we offer spirit guidance as a new theory of animal behavior? I believe we can.

In a recent issue of the *Psychic Observer*, T. Dudley Haskell, in an article suggesting that perhaps spirits guide pendulums at certain times, declares that this explanation of his is "somewhat like MacDonald's explanation of how animals find their way home across hundreds and sometimes thousands of miles of country unknown to them."

Indeed it is; and because Mr. Haskell has mentioned this part of my theory, it occurred to me that readers of the *Psychic Observer* might be interested in learning more about it and hearing more of the evidence upon which I offer this rather revolutionary, yet entirely logical, theory of animal behavior.

We have all heard stories of how combination peculiar to healthy tissue. The individual regains the weight he lost, as does the medium after a seance, and in the process temperature rises should be noted. In short, he is cured.

### Are Miracles Invoked?

In the last half of this process, nothing occurs that does not happen every day in nature. It happens in the cocoon and in the acorn, e.g. undifferentiated homogeneous protoplasm builds up into complex protoplasmic structure. Even the first half of the process has its analogy in the caterpillar, a complex structure, which homogenizes or undifferentiates itself inside the chrysalis.

This, then, is a possible description, in terms of the known world, of the faith or miracle cure. To know and understand the mechanics of an event is the first step in gaining control over it. A vast and important field for research is open to those who are not afraid of being unfashionable in their activities.

The question as to what consciousness or matter may be is not one for science. Here again we but describe, measure and relate. But we may legitimately inquire as to how these two concomitants of the real world act and how they may be controlled. To call upon the Deity and invoke miracles to explain the innumerable departments of the universe with which we are as yet unfamiliar, is possibly not the best and surely not the only way to gain mastery over ourselves and our environment.

certain dogs, cats or even horses will sometimes perform some unusual or amazing act far beyond any normal procedure of their specie and, in fact, seeming "almost human" or actually super-human.

### Homing Instinct

For example, we all know of cases where dogs and cats have made tremendous journeys, alone, over vast distances of territory they have never seen before, and arrived at their destination safely. How did they accomplish this?

We cannot say it was *instinct* because not all cats or dogs do such things; can we call upon *homing instinct* (whatever that may actually be) because in many cases the animals were not going home but to some place they had never been before, to join their masters.

How can a dog walk 3,000 miles, over mountains, deserts, prairies and through unfamiliar towns, without being able to read the signposts, or with apparently no one to guide him, and find his master many months later?

Such a thing would be a very hard for one of us humans to do. Think of the difficulties such a trek must present to a tiny dumb animal.

### They All Come Home

Again, there are cases on record where some injured dog or cat has crawled a long way, through the woods, to the camp of a human doctor and there received aid. In Constantinople during the era when that city was overrun with thousands of dogs, many of these stray creatures would find their way, unaided, to a hospital run by Turkish doctors, but would never go to a European establishment because they knew, somehow, that if they did appear at its door they ran the risk of being vivisected! How did they know this, or how to reach any aid?

We have all read touching stories of how some faithful dog or horse has left the scene of an accident, journeyed miles through a snowstorm, perhaps, and summoned human help to its master. How did they do this? Instinct?

### Seeing-Eye Dogs

During the last World War, certain dogs were able to guide soldiers through tracts of land where mines had been carefully laid under the ground. How were the dogs able to detect the presence of these underground dangers? How could they be *trained* to do something you or I could not do?

We are all familiar with the wonderful *Seeing Eye Dogs*, the way they can lead the blind through mazes of traffic, stopping at the red lights, and guiding their masters in a positively human manner. We say this is entirely due to skillful training only. But I wonder?

It is pretty well established that dogs are *color blind*. How could they distinguish a red light from a green light and how can they know exactly where their master wants to go, or sense danger? There is obviously more than instinct and training here. In fact, there is one case on record where the Seeing Eye Dog himself had

### FLORIDA MEDIUM

Rev. Laura Martin-Smith, M.C.S.A.,  
Cassadaga, Florida; Healer, Psychometrist, and mental medium;



Laura Martin-Smith

President and Founder of the Shrine of Ste. Laurentine, chartered under the State Laws of Florida in 1912.

J. Goulder Smarte, English writer, refers to the mediumship of Rev. Martin-Smith in his

mimeographed series of articles known as "The Psychic Visitor."

The third article of this series devotes five single-spaced typewritten pages to a discussion and explanation of her psychic powers from the time she was seven years of age up to the present day.

been blind for six months, yet performed his functions perfectly for his blind master!

Finally, just to mention a few types of animal behavior which orthodox scientists can not explain, such exceptionally intelligent creatures as the "Talking Dogs of Weimar" who could spell out answers with their paws on a large alphabet board—answers to questions from anybody, questions which they had never heard before?

### Trained Animals

And how could they give logical, philosophic answers to these questions or how can the "Educated Stallions of Elberfeld" — horses who could do much the same thing — spell out answers with their hooves to questions they had never heard, and do mathematical sums, etc.?

Every now and then such a creature comes to the attention of our scientists, who, after devising all sorts of tests, cannot discover any trickery, or offer any satisfactory explanation.

Understand, please, I am not here referring to *trained animals* that we see in circuses who do their tricks by means of certain vocal and manual cues given them surreptitiously by their trainers. I refer to the genuine instances where some creature shows real intelligence.

What is the explanation to such different types of animal behavior? After studying the matter for many years, it seems to me that *spirit guidance* is the only explanation which covers all the requirements and makes any real sense. We know beyond question of doubt that all dogs and cats

and horses and other domestic animals are psychic to a certain degree. Why can't some of them be more psychic than others, like certain human beings are more developed than others, and thus be literally *Spirit Mediums*?

"These 'animal mediums' then would be sensitive to human spirits, could be influenced by these spirit entities, and made to act in certain ways by spirit people. In the case of a dog or cat making a long journey, why could not some spirit person, desiring to help the poor creature, act as his invisible guide and show him the way across the miles?"

We know there are many splendid souls in the spirit world who devote their lives to helping earthly animals in general, and to all they can contact physically in particular. Such a spirit helper could guide an injured animal to a human doctor, and protect it from evil humans. In the case of an accident to a human being, the spirit helpers might well utilize the body of some animal present to summon aid.

### "Talking" Animals

In the war, I believe, it was certain human spirits who guided dogs through mine-fields. Spirits, of course, are clairvoyant and can easily detect the presence of mines under the earth's surface, and lead sensitive dogs around them.

The same, in a larger sense, may be true of all Seeing Eye Dogs. A spirit person, desiring to help a blind earth loved one may attach itself to the dog, who may be mediumistic and not the person himself, who may not be mediumistic; and thus use the sensitive organism of the psychic animal to guide and assist the earth person.

It is a fact that not all dogs will "work" with all humans, which, to me, proves that there is more involved here than simply a highly trained dumb animal. The question as to how a dog can detect colors is thus solved: it is the spirit entity who detects them clairvoyantly.

Finally, in the case of the "talking" animals I believe it is a spirit person influencing the paws of the animal in exactly the same manner that a spirit uses the arm of a medium for automatic writing. Thus it is the spirit entity who answers the questions through the bodily actions of the animal, and *not* the animal itself.

### MacDonald's Theory

To the student of Spiritualism and the occult sciences this theory is easily understood; and to such a person there is nothing illogical or unreasonable about it. Just the opposite: the more you think about it, the more reasonable it becomes!

Of course, the hypothesis of *spirit guidance* may not be the complete answer in all cases or the correct answer in some. But it seems to me and the various mediums and scholars I have submitted it to, to be a very plausible theory, worthy of further investigation on the part of others.

Certain writers who have heard this theory have honored me by calling it "The MacDonald Theory of Animal Behavior," but I do not see how I, in the year 1948, could possibly be the first person to think of this explanation, altho, perhaps, I am the first to investigate it at length and lecture and write upon it. I freely offer it here and now to all readers of the *Psychic Observer* and other interested persons in the hope that it may help everyone to a greater understanding of the wonders of spirit communication and the part that animals play in the grand scheme of Life.

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(P-235)



QUESTIONS ANSWERED BY

# Andrew Jackson Davis Mind - Reason - Spirit - Soul

Taken from His Greatest Book

"Answers To Ever-Recurring Questions From the People"

(Continued from Previous Issues)

## Guardian Angels Universal

QUESTION: "Are there guardian spirits watching over us at all times, and, if so, do they participate with our joys and sorrows? and further, when we arrive in the Spirit Land, do we take the place of our guardians and perform similar offices for those yet on earth?"

ANSWER: As a general principle we observe that each member of the human race is provided with two or more guardian angels, but there are times, days and weeks, perhaps whole years together, when it is impossible for the lower and the higher to form a positive, conscious conjunction.

Of course, not being in contact with us, the angels do not invariably experience our sensations. This is a wise and beautiful provision of the sympathetic law. If it were otherwise, if the love-laden souls resident above our sphere could at any moment intersect the path of our experience, they would gladly shield us from much suffering, and consequently from much education. Therefore, we have not, "at all times," guardian spirits over us. Your second question is answered affirmatively.

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## Shakespeare's Interior Light

QUESTION: "Is it your opinion that Shakespeare was a medium for spiritual impressions?"

ANSWER: All minds are, at times, receptive of the psychical influence of higher spheres. We say of the Bard of Avon that he was spiritually intuitive. His knowledge was instructed by unfolded wisdom. He discerned truths inside of facts, principles behind events, life within death, and lessons of "good in everything."

With what touching pathos, in the play of Henry V., he makes York, "all haggled o'er," breathe pure Spiritualism into the dying Suffolk's ear and soul, thus—

"Tarry, dear cousin Suffolk!  
My soul shall thine keep company to  
heaven;  
Tarry, sweet soul, for mine, then fly a-  
breast;  
As in this glorious and well-foughten  
field,  
We kept together in our chivalry!  
So did he turn, and over Suffolk's neck  
He threw his wounded arm, and kissed  
his lips:  
And so, espoused to death, with blood he  
sealed  
A testament of noble-ending love."

★ ★ ★ ★ ★ ★ ★ ★

## Kind and Gentle Manners

Question: "What is the new dispensation doctrine with regard to personal manners? . . . I have a particular reason for asking you this question."

ANSWER: Our Manners Book is not written, unless we take the inscriptions of Nature on the spiritual heart Society is teeming with vulgar-minded persons—some of them are parents—who vitiate the sentiments of the young both by speech and example.

The true woman is always a lady, as the true man is always manly and gentle; but the vulgar person, though well dressed and decked with jewelry, is invariably characterized by coarseness and selfishness. A true lady never imposes upon others' rights, either in society or at home.

She is truthful, warm-hearted, gifted, refined, affectionate, poetical, and yearns for association with the higher order of human kind. The manly gentleman is open-hearted, noble-minded, large in generosity, just, reasonable, and companionable, either at home or

among strangers. He is not less modest than the lady.

The true person is one who lives consistently with his or her convictions; but the spiritual person is known by the simple refinements with which life is conducted. The truly natural soul is regardless of formal rules that are said to regulate polite society. Good manners may be taught, but only the truly refined will practice the ways of gentleness.

If a gentleman resigns his seat at church or in a car for the benefit of a lady, she will, if a truly refined woman, pleasantly thank him for the kindly office, but the vulgar lady will accept the seat thanklessly and imperatively, as though she were entitled to it. The true man will never pollute the air with profane language, nor with tobacco, nor the home with examples of selfishness and injustice; but a halo of happiness will soon appear in the habitation of the righteous gentle man.

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## The Doctrines of Jesus

QUESTION: "I would be glad if you will tell me whether you are an advocate of the principles of Jesus Christ. Some tell me that you discard the doctrines of Christ. If so, I want to know it, for I have been trying to defend your doctrines."

ANSWER: According to our inspiration on the nature and attributes of a Principle, it is impossible that any one person or angel, or that any conceivable aggregation of persons or angels, should ever become its perfect incarnation. Persons may express and daily manifest only so much of a Principle as they are capacitated to contain and embody; but the shape or form of such expression, will, in all cases, resemble the individual's peculiar organization.

Thus, for example, twelve persons may be moved and actuated by the Principle of Justice, or by the Principle of Fraternal Love, but there will be twelve forms, and not one form, of expressing it; and, as a moral and philosophical consequence, it would be exceedingly narrow and unreasonable, though popular and conservative, to rally around one of the twelve as a perfect embodiment, and thenceforth to proclaim his individual merits and doctrines as the only infallible rule of faith and practice.

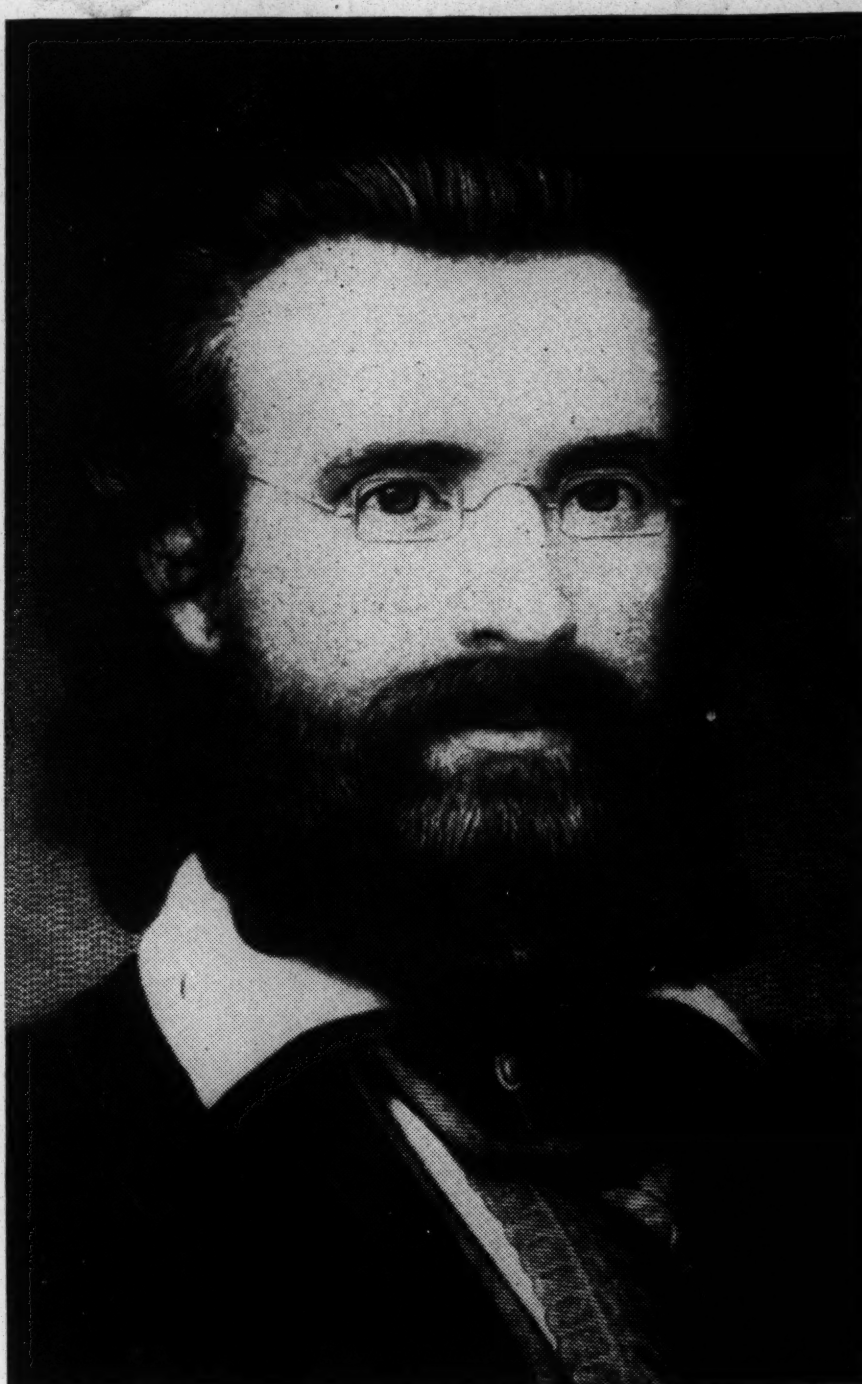
## Principles NOT Persons

And yet, as is sometimes the case, a particular person may manifest the Principle more perfectly than hundreds or thousands of his fellow-men; whereupon we say, that instead of worshiping and deifying him or her as the favorite of the highest heaven, it is wise and profitable to regard such personage as a "how of promise" to the rest of humanity, indicating what is possible to all by like obedience and completeness.

We therefore advocate and worship Principles, not Persons. And yet we involuntarily love and reverence Persons in proportion as they approximate in daily life to the perfection of Spiritual Principles.

We believe that "Christ" was and is a central Principle of divine Love—impersonal, universal, unchangeable. It obtains an expression or an incarnation in your every pure act of fraternal affection. This Love-principle is anointed and christened of God in the in-

## His One Hundred and Twenty-third Birthday



## ANDREW JACKSON DAVIS

AUGUST 11, 1825

JANUARY 13, 1910

During his life-time, Andrew Jackson Davis was referred to as "Dr. Davis," "THE POUGHKEEPSIE SEER" and "THE PROPHET OF THE NEW REVELATION." He was born at Blooming Grove on the Hudson in New York State and passed away in the city of Watertown, Massachusetts. His body was cremated.

most of every human soul. He who becomes inspired and baptized in the divine spirit of Truth, who stands pledged immovably to Justice between man and man, is infilled with the spirit of "Christ."

Jesus, on the contrary, was a man—one who lived in daily harmony with the Fraternal Principle of Love—and is valuable to the race chiefly as an exemplar. But the Principle, not the man, is our Savior.

★ ★ ★ ★ ★ ★ ★ ★

## Origin of Love to Man

QUESTION: "My immediate friends, all members of the Presbyterian Church, say that the idea of love to enemies originated with Christ, the Son of God. Can you inform me whether the fraternal sentiment was inculcated by any person before Jesus Christ?"

ANSWER: It is a matter of historical certainty that the principle of love, even toward all men, was inculcated hundreds of years before Jesus or the era of Christianity. Confucius, Pythagoras, Socrates, Philo, and many other moralists and semi-Stoics, expressed their intense appreciation of the principles of humanity, which is universal love.

Christianity, as an essence, is built upon the spiritual consciousness of universal mankind. The humanitarian principle was evolved by the Greek culture of moralism and philosophy. From them the Jews imbibed something of universal love, so that Philo, a learned Jew, who went as a deputation before Caligula, describes and celebrates love to all men as the highest virtue.

## "Heathen" Philosophers

The learned Greeks and Romans held to the extinction of national differences upon the idea of universal love and philanthropic forbearance.

It was a central doctrine with the Stoics, that man was not born for his own sake, but for the sake and benefit of others. Thus Seneca, a so-called "heathen" philoso-

pher, opposes political force and patriotic narrowness, and urgently advocates the innate principle of love, as the best remedy for unjust differences and inequalities between ruler and subject, master and slave.

And you will remember the tranquil Emperor Antoninus, a heathen ruler in the old world's most mighty empire. He enjoined upon all the exercise of love toward all—especially did he teach by word and government, as far as it were possible, the doctrine of love, clemency, and humanity toward the down-trodden, enslaved, and malignant—in short, he believed in and advocated "love of enemies" as a principle of spiritual virtue, and was for these reasons called "Pius."

We sincerely pray that, in due time, your "immediate friends" will see that the Divine Mind is universally manifested both in Matter and in Man.

★ ★ ★ ★ ★ ★ ★ ★

## The Advent of Christ's Kingdom

QUESTION: "Not understanding your views, I beg to inquire what you teach in regard to the approach of the millennium. Do you believe that the time is at hand when the Son of Man shall come in his glory, and all the holy angels with him? Is the time fast approaching when Christ shall sit upon his throne for the dispensing of justice to mankind?"

ANSWER: We do not believe in the impossible and absurd; therefore we do not believe in the miraculous and supernatural. We do not believe that a house can stand upon a foundation of nothing; therefore we do not believe that the Son of Man will come on the wings of a miracle.

In the first century, the Christians made a merit of despising everything external and worldly. They were exceedingly fond of postponing many questions of truth and justice, in expectation of the sudden reappearance of the Son of Man, whereupon the era of peace and righteousness would quickly spread in the earth.

Eighteen hundred years have de-

parted since those primitive believers proclaimed their faith, and the world's history testifies that the first Christians were mistaken; that the Son of Man is no miraculous personage; and that the millennium is no supernatural development of the heavenly kingdom.

But human intuitions are still faithful to the eternal truth. They still believe in the Advent of the Son of Man, and in the expansion of the heavenly state over the earth. They believe steadfastly and unquestioningly in both; therefore men advocate them, and work in various ways to speed their coming.

By the words "Son of Man," we understand, divine love; by the terms "Heavenly Kingdom," we get a conception of divine harmony.

Judging from the present condition of mankind, and by all history, the advent of neither will be sudden; and in the light of philosophical principles, they cannot come at once to all men. Unreasoning Christians believe superstitiously in the speedy approach of "something."

## Theology Is Theory

Christian Spiritualists accept about what is believed by those Christians who do not, dare not, or cannot exercise their reason. The world receives but little aid from such believers, and the Son of Man and the Heavenly Kingdom still less.

What is theology? Theology is the people's highest theoretical statement. What is religion? Religion is the people's highest expression of piety. What is morality? Morality is the people's highest practical life.

To sum up: Theology is theory; religion is sentiment; morality is practice. The laws and statutes of a people are the people's highest ideas of theology, religion, and morality; and the political and national if of a people are the people's actual practical approach to the received theology, religion, and morality.

## Orthodox Authorities

With this scale of measurement let us go out into civilization, and ascertain by it how much there is of divine love ("Son of Man"), and how much of divine harmony ("The Heavenly Kingdom").

By their works ye shall know them. Scan the life of the American people. What is their highest theoretic statement? (We speak not of the few, but of the millions). The theology of America is arbitrary, supernatural, unreasonable, impossible. It has an absurd heaven of eternal psalm-singing idleness, as a place of reward for all who believe in "Christ and him crucified"; beneath, it has an over-crowded and poorly-ventilated hell of eternal groans as a punishment for all who do not believe in being washed in the blood of the Lamb.

If a wicked man, even at the last moment before death, avows his belief in this theology, the minister will certify that the sinner has gone to the abodes of blessedness. On the other hand, if a morally good man should live and die a disbeliever in this theology, the orthodox authorities consign him to the under-world of eternal suffering. And such is the highest theological statement of the millions of civilized and highly enlightened America!

## Habitual Bible Reading

Now what is the highest sentiment, the piety, the religion of the American millions? It is the strictest attention to the rites and rituals, to the sacred ceremonies and

(Cont. Page 10, Col. 5.)